

THE  
Signal Diagnostick

WHEREBY

We are to judge of our own Affections ;  
And as well of our Present, as Future State.

OR THE

LOVE of CHRIST  
PLANTED

Upon the very same TURF, on which  
It once had been Supplanted by  
The Extreme Love of Sin.

BEING

The substance of several Sermons, deliver'd  
at several Times and Places, and now at last met  
together to make up the Treatise which ensues.

---

By *Tho. Pierce*. D. D.

---

L O N D O N,

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most Excellent Majesty, 1670.

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## A Premonition to the Reader.

**H**AVING been many times importun'd, since the Fire of London, both to permit a new Impression of my Sinner Impleaded, and to gratifie my Stationer with some Inlargement, I could not think of a fitter Subject, in relation to the Method I first propos'd to my self, than that of which I am writing this brief Account.

My method was avowedly That of the Husband-man in the Parable; who does not only think fit to cleanse the \* fallow ground of the Heart, before\* Jer. 4. 3. he sowes it, but sowes it thoroughly when it is clean too. And so accordingly having indeavour'd, in my first Praetical Essay, (and in hope of God's Blessing on it) to weed out of mine own, and out of other mens Natures, the Love of Sin; I was to labour in my second, (and by the same Blessing of God, on which alone we depend for any Proportionable success,) to Stock the very same ground with the Love of Christ. It being certainly not enough, (however absolutely needful,) || not to sow Jer. 10. 12. among Thorns, or meerly to break up the fallow ground; but (as the same Prophet words it,) we must sowe in Righteousness, to reap in Mercy. And,

to be Positively glorified, we must not think it of force sufficient, that we be negatively good. 'Tis vain and fruitless that we endeavour, to eradicate out of our hearts the love of our Sins and Sensualities, unless it be that our Love of Christ may therein take both the deeper and faster Root. And because the Love of Christ does seem as rarely understood, as 'tis often talk't of, we must be taught wherein it lyes, and the several wayes of its Attainment. To the Knowledge of the First, and to the Practice of the Second, I have directed both the First and Second Part of my Inlargement.

As they are now put together, I know not at present what more to add, besides my humble and hearty Prayers unto the Lord of the Vineyard in which we labour, (and whose Harvest we are in one sense, as well as his Husbandry in the second, and his Labourers in a third,) that whilst we are Plowing what we have fallow, and are Planting what we have Plow'd, and are Watering what we have Planted, He who is said to rain Righteousness will bless our Labours with Increase.

Matt. 9. 37.  
Luke 10. 2.  
1 Cor. 3. 9.

Jer. 10. 12.  
1 Cor. 3. 6,  
& 7.

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## Imprimatur,

*Tho. Tomkyns* R. Rmo. in Christo  
Patri ac Domino Dno. *Gilberto*  
divina Providentia Archi-Episc.  
Cantuar. à fac. dom.

*Ex Aedib. Lambethanis,*  
*Martii 13. 1669.*

THE  
INTRODUCTION  
TO  
*The First Part.*

**Sect. I.** **A**S nothing is *easier* to a Christian, than the *gross knowledge* of his Duty, so there is nothing more *difficult*, than a just *Decorum* in the *Performance*. And this is certainly the reason, that though the *Kingdom of Grace* hath been \**found* by many who never *sought* it, yet the *Kingdom of Glory* hath been || *sought* by more who never *found* it. It being the custom of most Professors in their *Spiritual Travels*, only to gaze with greedy eyes on their *Journeys end*, without Employing their *Indeavour*s to *hit* the way. Like some of Those under the Pole in an *half years night*, who have in storie been so *blinded* at the return of the *Sun*, as not to see their way towards him; we behold the glorious *Promises* of our exalted *Sun of Righteousness* with both our eyes, but are so *dazl'd* with their *Brightness*, as ( in comparison of *Them* ) to have scarce a *glimmering*

οἱ μὲν ζητῶν-  
τες οὐκ εὗ-  
ρισκον· οἱ δὲ  
ἐκζητούντες ὃ  
ἐπηγγέλλετο· Φι-  
λ. ἡλ. πρῶτ.  
ἁγ. π. 365.  
Rom. 10. 20.  
|| Luke 13. 24.

B

ot

## *The Introduction,*

of his *Precepts*. We look on the *other* side our *Work*, we are so *Partially* & *Supinely* taken up with our *Wages*; and do so fasten our *Sanguin* memories upon *Christs* love to us, that we forget the great *Requisites* of *ours* to *Him*. Whilst God is speaking from mount *Gerizim*, we listen to him with *willing Ears*; But are as *deaf* as any *Adders*, when he calls to us from mount *Sinai*. Our *Saviour* is *welcom* to us still, in his *Priestly* office, which is to *Bless* us; but in his *Kingly*, which is to *Rule* us, he finds a *different* entertainment. Every man hath his *βέλους*, or naked *Appetite* of the *End*; but cares not greatly for the *βέλους*, or *Consultation* about the *Means*. We would arrive at our *Haven*, but not encounter with the *Tempest*; preserve our *Vessel*, but not cast away our *Fraught*; pass over into *Canaan*, but not through the *Wilderness*, or the *Red-sea*. Dye the *Death* of the *Righteous* we would all by all means; but without either the *care*, or the *pains* to live like him. And would gladly ly with *Lazarus* in *Abraham's* bosom, but are contented that the *Dogs* should have the licking of his *Sores*. We love to put a *misconstruction* on several *Articles* of our *Creed*; and take the *Captain* of our *Salvation* to have finally so *subdued* our *Ghostly* enemy, as to have left for his *Souldiers* no *harder Task*, than the easy *Injoyment* of the *Spoyl*. As if

Deut. 11. 29. the \* *Apostle* had exhorted us to follow *Christ*  
 Ex. 19. 18, 20. without  
 Heb. 12. 19, 20

\* Heb. 13. 13.



## to the first Part.

*without the Camp, not to Fight, but Triumph; not to strive for the Mastery, but supinely to receive it.*

Sect. 2. Whereas it ought to be remember'd, that as the way which leads to Heaven is both narrow, and Incumber'd, (which the word τεβλιμυδών Mat. 7. 14. does well import,) So the Gate that opens to it is Low, and streight. And being so, it admits not of all Promiscuous comers; but, as Low, of such as are Lowly; and as streight, of such as are Slender. The Ambitious man therefore has too much stature, and the Worldling has too much Bulk: Through the one, they are too high; and through the other, too unweildy. They would Both enter in, but upon their own Terms. For the first would not be Lower, nor the second Less. Not at all laying to heart, (what our Lord himself has told us in his Sermon upon the Mount,) that Bliss and Glory are for the Meek, and the Poor in Spirit; for them that mourn, and are merciful; Mat. 5. 3, 4, &c. for them that make Peace, and are Pure in heart; &c. for them that even hunger and thirst after Righteousness; to verse 12. and for them that suffer hardship for Righteousness sake; that is to say (in fewer words,) for them alone that Love Christ, and that keep his Commandments. When he compares the Kingdom of Heaven unto a Treasure hid in a Field, (though perhaps it may be found for little or no Cost at all,) yet

## The Introduction,

he tells us that *all* must be sold to buy it, *Mat. 13.*

44. *Whatsoever* that *Treasure* shall stand us in, be it our *Pleasures*, or *Reputations*, be it our *Livelihoods*, or our *Lives*, 'tis plain the *Master* of the *Treasure* is still to have his own *Asking*; and if we resolve upon the *Jewel*, we must not stand upon the *Price*. When our *Master* does vouchsafe to liken himself unto a *Merchant*, and *Eternity* in a *Parable* is put to sale; *Love* and *Obedience* are the *two Talents*, wherewith *Eternity* is to be *Purchac't*, Not that the *Jewel* is worth so little, but the *Merchant* exacts no more. That is to say, (without a parable) *Love* and *Obedience* are the *Conditions*, on which the *Promises* are made. And obedience is the *Criterion*,

\* ἡ τῆς ἀγάπης  
ἐκ τῆς ἀπολύτου  
ἐκ τῆς ἀπολύτου  
ἀγάπης ἀπολύ-  
της ἀπολύτης.

by which alone we are enabled to \* *know* our *Love*.

So that as soon as a wealthy Ruler put this Question to our Saviour, [*What shall I do, that I may inherit Eternal life?*] our Saviour gave him this in answer; [*If thou wilt enter into life, keep the Commandments.*] And no sooner had He made this glorious Promise to his Disciples, *That he would give them whatsoever they should ask in his name*, but straight he added the Condition which was the way to its Attainment,

John 14. 15.

*If ye love me, keep my Commandments.*

See 3. Which words, though they are few, are so full of matter, that here is hardly any word, which

## to the first Part.

which is not *weighty*, and *emphatical*; and hardly an *Emphasis* on a word, which affords not *matter of Meditation*.

I. Let us put our *first Emphasis* upon the Particle [If] a conjunction conditional. For 'tis not *Peremptorily* said, my *Love* to you hath been so *great*, and my *Favours* to you so *many*, as that ye cannot choose but love me, or ye *must* love me of necessity; but the Proposal is *ex hypothesi*. Our Saviour does not say *Because*, but *If* ye love me; thereby making it a question, whether we *love* him or love him *not*.

And this deserves to be the Subject of no small *Trouble* or *Humiliation*, whilst we pretend to be the *Followers* and *Friends* of Christ, that we should be of such *barbarous* and *inhuman* dispositions, as to be able to be *cold* in our affection towards Him, who is *inflamed* towards us in His affection.

II. A *second Emphasis* is to be put on the Pronoun *me*. If ye love me, keep my Commandments. One would have thought he should have said [If ye love your *own selves*, if ye love your *own souls*, if ye will escape the *Payns* of *Hell*, or if ye will attain the *Joyes* of *Heaven*, and so if ye love your *own Interest*, keep my Commandments.] For what is it to Him, whether we *keep* them, or *keep* them *not*? He is not the *better* for our *obedience*, and sure our *Rebellions* can much *less* hurt him. Hath He need

## *The Introduction,*

need of our Salvation to make him *happy*? no, no more can our Injoyments *improve* his Bliss, than can our Miseries *interrupt* it. And yet he saith, if ye love *me*, keep my Commandments. From whence ariseth this *second Inference*,

That the greatest expression of our Lords love to *us*, is his taking it as a *kindness*, that we be kind unto *Our selves*; that we will love him at least so well, as to do our selves *good*; that we will *not once meddle* with that which *hurts* us; but let *miserie alone*; and apply our selves wholly to do those things, wherein our *only true happiness* must needs *Consist*.

III. Let us put a *third Emphasis* upon the *keeping of his Commandments*, as that relates in this place to the supposed *Love* we bear him. And let this our *third Emphasis* be subdivided into *three*. For it will easily afford us a *threefold Importance* of the words, and thence will follow a *threefold Inference*.

I. First, the words may be *thus* pronounced. If ye love me, if ye have any the least *affection*, or *kindness* for me, do so much as *observe* what I have appointed you to *Perform*. And this is as if the words were spoken in the *Optative mood*. O that ye were *wise*! that ye *knew those things which do belong unto your Peace*! that ye would but so love me, as to *keep my Commandments*! from which *Acception* of the words the *Inference* certainly must be this.

That

*to the first Part.*

That the best *Instance* and *Expression* of our Love to *Christ*, is to do those things which he *Injoyns* us.

Or else the words may be accented *thus*, (as if *indicatively* spoken, and by way of *Asseveration*,) If ye love me in *good earnest*, not in word, but in *Reality*. If ye affect me from the *Heart*, and not from the *Teeth-outwards*, ye will be sure to do whatsoever I Command you. Your obedience then will be *infallible*; I shall not *miss* of its *Emanations*. And hence ariseth this other Inference,

That *Love* and *Obedience* in a *Christian* are two *inseparable* Companions; every whit as *inseparable*, as *Hippoclides* and *Polystratus*; or as the *Parent* rather, and the *Child*; the *Cause*, and the *effect*; or whatsoever else they are which are *Relata secundum esse*, whereof the *one* does of necessity infer the *other*.

Or the words may be read, and expounded *thus*, (as being in the *Imperative mood*;) If ye love me, *be sure* ye keep my Commandments; make it *evident* that ye love me; give me the *Proof* of your Affection, by *doing* that which I *require*. No other *Love* will I *accept*, than what does prove its own Truth by the constant *keeping* of my *Commandments*. From which *Acception* of the words the *Inference* cannot but be *This*,

That our *obedience* to the *Precepts* of *Jesus Christ*, is the only *warrantable Touchstone*, whereby to try and *examin* the love we bear unto his *Person*.

*This*

2.

3.

## *The Introduction, &c.*

This will teach us what *mettle* our *Love* is made of. And because by the force of our *Love* to *Christ*, (if it is solid, and sincere,) there is a mutual \* *Cohabitation* betwixt *Him* and *Us* || ( *He* in *us* as our *Head*, and *We* in *Him* as his *Members*,) this will also become a *Rule* which cannot possibly deceive us, (as other *Rules* are wont to do,) in what it most of all imports us to labour in without Error, even \* the making of our *Calling* and *Election* sure.

\* 1 John 3. 24.  
|| John 14. 23.  
& ch. 17. 23.

\* 2 Pet. 1. 10.

Having thus far proceeded in laying out the *several matters*, in which I think is swallow'd up the *whole Importance* of the Text : I shall begin my *Contrivance* with the *Conjunction Conditional*; and try how much to our Advantage, a word so commonly *overlook't* may be made to serve.

---

CHAP.

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## C H A P. I.

### *A Question made of our Love to Christ.*

**Self. 1.** I Ndeed if we *never* have been *Lovers*, we may hear those words with *unconcernment*, *ὡς ἀγνώστες*, [*If ye love me.*] But if we are any whit acquainted with what it is *to be in love*, if we have any *kind jealousies*, any *Pantings*, and *yernings*, and *gasps* of soul, after Him who is the *Bridegroom* of all our *souls*; we cannot choose but take it *tenderly*, that the *sincerity* of our *Love* should once be *question'd*. When *Agabus* prophesied of the *Bonds* which *Paul* should suffer at *Jerusalem*, and thereupon his Friends besought him not to go to that City, *Paul rebuked* his friends for *their love to Him*, as seeming to derogate from *his to Christ*. *What mean ye to weep and to break mine heart? I am ready not to be bound only, but to dy at Jerusalem for the name of the Lord Jesus.* Nothing wounded him so deeply, as that what was *his glory* should be the cause of *their grief*. So when our Lord put the Question unto *some* of his Disciples, (*upon the Cowardize and Falsehood he saw in others,*) *John 6. 67.* *will ye also go away?* they presently gave him such an Answer, as imply'd their being wounded in the *tenderest* part of their *soul*. *Lord, to whom should we go? Verse 68.* *thou hast the words of Eternal life.* Why dost thou *kill* us with such a *Question*, as seems to *scruple* at our *Loyalty*, and to *derogate* from our *Love*? where is he

C

in



in all the World, whom we are able to leave thee for? or what is that that we can *Covet*, in exchange for *Eternal life*? Can we be so *besotted*, as to part with our *Jewel*, in hopes of *Dirt*? why then dost thou *intimate*, that it is possible for us to *leave* thee? or possible for us *not to love* thee? or possible for us to *love* thy *absence*? so again when he ask't no less than three times together? *Simon Peter lovest thou me? Peter was grieved* (saith the Text) *because he had said to him the third time, lovest thou me*; and therefore gave him such an Answer three times together, as I cannot better express then by this short Paraphrase. Lord, when thou knowest *that* I love thee, why dost thou ask *if* I love thee? though *all* should forsake thee, yet will not *I*. My *love is stronger than Death it self*. Why dost thou grieve me with such a Question, as wounds the *honour* of the love that I bear unto thee?

John 21. 17.

sect. 2. Just so when our Saviour does say to us, [*If ye love me keep my Commandments*,] it ought to go somewhat *neer* us, that we should give him any *occasion* of putting it to us with an *If*. Were we piously *inamour'd* with him who is *fairer than the children of men*; did our *Souls* love *Him* who is the *Lover of Souls*, in as *passionate* a manner as he deserves; and were we as *jealous* of the *honour* of our *Fidelity* as we ought; we would be ready to expostulate in such a case. Blessed Lord! dost thou, by saying [*If ye love me*] imply it possible that we do otherwise? *behold what manner of love the Father hath bestowed on us, that we should be called the sons of God*. When we were *Bond-men*, ready to *perish*, not in *Egypt*, (like the *Poor Syrian*,) but that *other land of darkness*, even *Hell* it self, it cost him *himself* to *buy* our *Freedom*. And is it possible

1 John 3. 1.



possible *not* to love him, whilst we believe it to be *true*, that he hath thus *loved us*, and that he loved us *first* too? Can we possibly be able *not* to love him at the *Rebound*? Observe the force of those words in the *best beloved* of his *Disciples*. *We love him, because he loved us first*; or *let us love him, because he loved us first*. For the word ἀγαπᾶμεν does equally signify them *both*. It *affirms*, and it *exhorts*. It is at once of the *Indicative* and of the *Subjunctive* mood. ἀγαπᾶμεν, we *do* love him, and ἀγαπᾶμεν, *let us* love him; and if for no *better* reason, at least for *this*, because he lov'd us when we were *Enemies*; and because he *then* lov'd us, when we *deserv'd* nothing but *hatred*.

*Self. 3.* But what a sad thing is this, if we shall love him only for *that*, for which the worst sort of *men* are wont to love *one another*? For if we love them that love us, what *thank* have we (saith our Saviour) *do* not even the Publicans the same? nay do not the *Devils* do somewhat like it, by being still at *agreement* amongst themselves? never was *Satan* divided yet against *Satan*; for then his *kingdom* had not *continued*. It was a *witless* and *foolish* calumny rais'd by the *Pharisees* of our Saviour, that he did cast out *Devils* by *Beelzebub the Prince of Devils*. For the *Devils* have *more wit*, than to *invade* each others *Rights*. And is not *that* a kind of *Love*, by which, as by a *Bond*, they are kept together in *Peace* and *Unity*, for mutual *interest* and *preservation*? And then what *great* matter is it, if we love Christ for *this*, that he loved us *first*? It is no more than we are *tyed* to by the law of good *nature*, to return at least a *little*, for the *great* deal we have receiv'd; yet He desires no more of us, than that we will *pledge* him when he *begins* to us; that we afford

Cant. 8. 6.

him what he has *bought*, and *dearly paid for*; and at least that we will love him, because he loved us *first*. Now if we have no love to *give* him, or spare him *freely*, we should at least have some to *sell* him, or some to *retribute*, and *restore* him; love *for* love, obedience *for* obedience, patience *for* patience, and blood *for* blood. Seeing the Publicans themselves do love their *lovers*, how much *worse* must we be, if we are no lovers of *Him*, who lov'd us better than his *Life*? *Solomon* thought it a great expression to say that *Love is as strong as Death*, thereby meaning nothing more than the love of the *Bride*. But the love of the *Bridegroom* was very much *stronger*; as being that that *overcame the sharpness of Death*. And shall we *so much* disparage either *Him* or *our selves*, as to let a *Peradventure*, or an *if* be made of it, whether or no we have attain'd to such a *secondary* love, as may suffice at least to prove us *one degree* better than *Devils*? Shall we think it is sufficient to *serve* the *turn*, (to make us *Competent* Christians, and *good enough*,) that we approve of Christs *Innocence*, and *own* his *Power*, have no *aversion* to his *goodness*, and are glad if we can serve him with *ease* and *Pleasure* to the *Flesh*? As, when we *Pray* in his *Name*, and make *Profession* of his *word*, and sing *Hosannas* to his *glory*, and never deny him but in our *works*, nor ever forsake him but in his *sufferings*?

*Sett. 4.* Nay (to shame our selves yet *farther* out of the coldness we labour under) shall an *if* be made of our love to *Him*, the love of whom does most conduce to our greatest *Interest* and *Advantage*? All the *Promises* in the *Context* are no more *sequels* of our *obedience*, than our *obedience* is the *Fruit* and *effect* of *Love*. From whence it follows that on our *Love* to the

the Lord Jesus Christ, all his *great and pretious Promises* must needs depend for their *performance*. For if we *love* him not enough, how then can we *delight* in him? And if we cannot *delight* in *Him*, how much less in his *Commandments*? and if not *so*, how then can we *obey* him? and if not *that*, how then can we hope he will receive us with an *Euge, well don good and faithful servants*? What *heart* has a servant to do his *work*, when he neither *loves* the *Master*, nor has *pleasure* in his *Commands*? And yet what *hope* has a servant to earn his *wages*, who for want of affection neglects his *work*? It is therefore for our *Interest* the most that may be, to love our \* Saviour and our \* Prince, \*\* *Acts* 5. 31. to whom it belongs to *reward*, or *punish*; and *so* to love him as to *keep his Commandments*.

*sect. 5.* But suppose it were not *useful* to love this *saviour*, and that nothing were to be *got* by being loyal to this *Prince*; yet he being so *lovely* as well as *great*, that whilst he *awes* us with his *Commands*, he seeks to *melt* us with his *Intreaties*, methinks we should be so *charm'd*, as still to *love* him, only to *love* him. And shall we *niggardly* put him off with such a *mercenary* love, as with which *Diana's Silver-smiths* did love their *Idol*, (or as the *Daughters* of the *Horse-leech* are wont to love *Blood*,) rather because we *live* and *thrive* by the love we bear him, than because he is so *lovely*, as to make us *dy* for him, with *ease* and *pleasure*? Those words of *Job* were the most suitable to a *Lover*, [ *although he kill me, yet will I trust in him.* ] And as in those words of *Job*, (speaking them *heartily* as he did) consisted the *Triumph* of his *Faith*; (to wit, that *Faith* which *overcometh the world*;) So for us to be able to say as *heartily* of *Christ* [ that we would  
love.

love him though he should *hate* us, ] This alone would be of force to shew the *Triumph* of our *Affection*. And sure we ought to love our *saviour*, ( seeing pure love indeed hath eyes behind it ) rather because he hath *already deserv'd* our love, than to the mercenary end that he may *reward* it. Indeed 'tis most for our *Interest* ( as well as honour ) to love him simply for what he *is*, and not for what he *brings with* him by way of *Dowry*; because in the conduct of our *love*, the less we look on our *Advantage*, the more *advantageous* our love will be.

*sect. 6.* I confess this is more than *He* does rigidly exact. Because he is an High Priest who has a *feeling* of our *Infirmities*; and as in his Person he once did bear them, so for that very reason he does the rather *with* them. He does not look for such a *perfect* and *disinterested* love, as stands in need of no helps, for its *Improvement*, or *support*. Carry's not *water* in the one hand, wherewith to *extinguish* the *Flames* of *Hell*, nor a *Firebrand* in the other, whereby to *burn up* the *Joys* of *Heaven*, ( like the woman so met by Bishop *Ivo* in the streets, ) to the end that we may love him the more *sincerely*, without fear of the *first*, and without hope of the *second*. He knows that *Hell* is very *useful* for the driving us off from the love of *Evil*, and that *Heaven* is as *useful* for the drawing up our love to the Sovereign *Good*. And as he desires that we will love him upon any rational *Terms*; So would he have our love cherisht by any *means* to be imagin'd; even the hope of *Reward*, in case we *do*; and fear of *Punishment*, if we *do not*. He would have us to reflect on our *own advantage*, and afford him *some* love, for the love we bear unto *our selves*.

*sect. 7.*

sect. 7. 'Tis true indeed if we consider, that in *Him* is all *goodness*, and that *goodness* is *Beauty* in its *Perfection*, and that *Beauty* is not the *Common*, but the more proper object of *Love*, (as *Colours* are of *sight*, and *Sounds* of *hearing*,) And that *Beauty* in its *Perfection* is *Love's last object* and *resort*, the very *Center* wherein it *rests*, and wherein when it rests, it cannot possibly go *astray*, (all extravagance of *desire* being quite lost into *Fruition*,) and by consequence that there is nothing more *natural* to a *Christian*, than to place his whole *Love* upon *Jesus Christ*; if (I say) we consider such things as these, it may be matter of some *Amazement*, how a *true member* of *Christ* can make a shift *not to love* him, and not to love him for *Himself* too. And yet we see by *Christ himself*, 'tis but *indefinitely* propos'd; it is but *ἐγὼ ἀγαπάω ὑμᾶς*, if ye love me. Though *Jesus Christ* is the *Head*, and we do hope we are his *members*, and 'tis *natural* for the *members* to love the *head*; though *Jesus Christ* is the *Vine*, and we conceive we are the *Branches*, and 'tis *natural* for the *Branches* to cleave in love unto the *vine*; yet it seems a thing questionable, whether we love him, or love him *not*. And since 'tis *impossible* for a *true member*, not to love its *own Head*; we may know by this *Token*, whether we are *members* of *Christ*, or *not*. *S. Paul* saith expressly, that as many as are *members* of *Jesus Christ* are *members of his Body, his Flesh, and Bone*, and that *no man yet did ever hate his own Flesh*. So that if it is a *question*, whether or no we love our Saviour, Eph. 5. 29, 30. it must be also another *question*, whether or no we are his *members*. Whether *members* of his *mystical*, or of his *visible Church only*; whether *genuine*, and *natural*, or *counterfeit Branches* of the *Vine*. And  
herein

herein lyes the sadness of our condition ( so far forth as we *fail* in our love to Christ, ) that if we suspect we are *not* his members, we can yet be so well *satisfied* or *unconcern'd* in our unhappiness, as not to take any great thought what shall happen to us *hereafter*; and if we think we *are* his members, that we can seek out occasions of *slacking* our love towards a *Saviour*, in loving whom we must *confess*, our endless *happiness* does *consist*.

*sect. 8.* In the beholding of an *Interlude*, or in the reading of a *Romance*, men will be often so *affected* with the lively representation of some incomparable *Lover*, and of his Admirable *sufferings* for the dear *object* of his Love, as to let fall *Tears* at the Solemnity. Now what other reason can be given, why men should thus be *real* Lovers of an *Imaginary* vertue, and *unfeignedly* concern'd in another man's *Fiction*, ( whilst they *know* and *consider*, 'tis but a Fiction, ) but that it is in the nature of man *as man*, ( before he degenerates into a *Brute*, ) both to love the *vertuous*, and to *compassionate* the *miserable*? To *espouse* the cause of the *best-deserving*, and to *side* with *Innocence* in her *Afflictions*? From whence it follows unavoidably, that he who *cannot* love *goodness* without any reference to *himself*, ( his private *Interesses*, and *ends*, ) hath *dearly* bought that *disability*; which he could never have got at a lower rate, than that of parting with his *Humani-ty*, and *plucking up* by the Root those *Flowers* of *Paradise*, which the *God* of good nature had *planted* in him. And if these things are so, Lord! how *strange* is the *Impiety*, and how *mysterious* the unhappiness, to be less affected with the *Beauty* and *bleeding Innocence* of a *Saviour*, than with the *Tragical Chimæras* of a

*Dramatick*

*Dramatick Poem*? How great and manifold is the guilt of being *niggardly* and *cold* in our love to *him*, whom to love, is so *easy*, so *advantageous*, nay whom 'tis *hard* not to love? What a sin against *nature*, not to love *them* that love *us*? What a sin against *Reason*, not to love such an object as we confess is *most lovely*? What a sin against *Grace*, not to love even *Him*, who hath poured out upon us the *Spirit* of love, and so hath *offer'd* us at least the *Grace* to love him? What a sin against *Gratitude*, not to love *Him* who so loves us, as that he loves to *forgive* us the scandalous *littleness* of our Love? What a sin, to be *wanting* in love to *Him*, who dyed to *expiate* our want of love to him? What a barbarous sin is it, to love him *lamely*, and with *indifference*, who \* stands knocking at our *Door*, and *importunes* us to *open* with much *Intreaty*, and that from morning till *midnight*, until *his Head* is *fill'd with Dew*, and *his locks with the drops of the night*? what an *amazing* sin is it, (and almost *incredible*,) to love our *saviour* any *whit less*, than we love our *sins*? To have a much *weaker* love for the *Proper object* of our love, than we are wonted to bestow on the *proper object* of our *Hatred*? Yet is there any thing more usual, than for many not to love *Christ* who are called *Christians*, and to *demonstrate* they do *not* love him, by their *not keeping* his *Commandments*? So very great reason there is to put a strong *Emphasis* on the Particle *If*, that even the *best* of us perhaps may call our love into *Question*, whether it is *such* as will serve the *turn*? whether *such* as does employ us in the *due keeping* of the *Commandments*.

*sect. 9.* And therefore, for a conclusion, let us thus reckon within our selves. That in as much as || *without* | Heb. 11.6.  
D
Faith



\* Gal. 5. 6.

1. Matt. 7. 22, 24, 26.

Jonn 14. 21,

23, 24.

\* Rom. 13. 10.

1 2 Cor. 13. 5.

\* John 14. 23.

ch. 17. 23.

1 John 3. 24.

*Faith it is impossible to please God; and seeing no Faith is true, but that which \*worketh by love; and seeing no love will prove effectual, but that which brings forth obedience to the Commandments of Christ; (in which respect 'tis called fitly the \*fulfilling of the Law; ) seeing also we must || know that Christ is in us, or among us, which we can very hardly do but by the love we bear to \*him, as well as by the love which he bears to us, ( Shed abroad in our hearts by the holy Ghost which he hath given us; ) And seeing by consequence that our love appears to be one of the greatest Hinges, upon which the very Door of our Hope does turn; it concerns us as much as Salvation comes to, that we raise up our hearts to things invisible, and future, and that we work up our affections towards the right hand of God ( where Jesus || sitteth, and is inthron'd, ) by all the Instruments and Engines to be imagin'd. Never must we cease from our \*work of Faith, ( which is obedience, ) from our \*labour of love, ( which is Industry and diligence in that obedience, ) from our \*Patience of Hope, ( which is indurance unto the end in that industrious way of obedience, ) until the Flame of our Affection has burnt up all unclean Fires, ( obstructing the passage 'twixt us and Christ, ) and made its way to Immortality, in contempt of all Is's, or Peradventures; that it may never more be said, If we love him, but because we love him, and because we cannot but love him, we are resolv'd not to be able not to keep his Commandments.*

*SECT. 10. For by the Custom of our obedience, ( that I may touch before hand on what will properly be handl'd in other places, ) we shall contract unto our selves so great an easiness to obey, that 'twill be difficult and*



and *hard* to be *disobedient*. We shall be ready to object to any masterful temptation, what *Joseph* did to his tempting Mistress, *how can we do this great wickedness, and sin against God?* wilful sin will become such a *stranger* to us, we shall so lose its acquaintance by *discontinuing* to commit it, that we shall neither have the *heart*, nor the *Face* to own it. I say, by a long and constant *practice* in the keeping of the Commandments, and *going on a great while* in the path of Righteousness, we shall *forget* the way back to our old *Rebellions*; and shall arrive at an *averseness* to those *enticements*, with which we were wont to converse with *Pleasure*. Ever saying (when we are tempted,) with the spouse in the Canticles, *we have cast off our coat, how shall we put it on? We have washed our feet, how shall we defile them?* An inveterate *habit* of the *soul* (like such an *habit* of the *Body*,) as it is not *quickly gotten*, so when it is, it is *hardly lost*. And as the *habit* of *living wickedly* turns our *wickedness* into our *nature*, that to *cease* from *doing wickedly*, all things in us must become *new*; so the *habit* of *doing well*, does so rivet and *ingrain* the love of *Piety* in our *hearts*, that 'tis well nigh as difficult to raze it out, as for a *Leopard* to change his *spots*, or an *Æthiop* his *skin*. Is there any among us who has been so *accustom'd* to any sin, as that it has got the *dominion* over him? let him but have the *Curiosity* to make an obvious *experiment*, (for the sole want of which he *understands* not the *pleasures* of *vertuous living*,) and, *my life* for *his*, it will set him *free*. Let him *accustom* himself as much to the *keeping* of the Commandments, as he has don unto the *Breach* and *Transgression* of them, and he will find himself as perfectly an *humble servant* unto *Righteousness*, as before he was a *servant* and *slave* to *sin*. *Righteousness* will

Cant. 5. 3.

Jer. 13. 23.

Rom. 6. 12, 14.

chap. 7. 23.

Exod. 21. 6.

2 Cor. 5. 17.

1 John 3. 9.

will get the *Dominion* over him; 'twill *Rule* and *Reign* in his mortal body; it will so lift up his *reason* above his *Passions*, and so bring down his *Appetite* to a subjection under his *Will*, as that the *law* in his *members* will but *timorously* war against the *law* in his *mind*. He will be passionately in love both with the *Burthen*, and the *joke*, as with the *Beauty* and the *Love* of his *master Christ*. And like the *Bondman* in *Exodus* at the great *year* of *Manumission*, will rather be *bored through the ear*, than be *free from Christ*. The Apostles word is, *He will be a new Creature*; and even those which heretofore were his most *formidable Duties*, will *now* at last so become his *supream delights*, that as he will not indure to *do* the things which he *abominates*, so as little will he be able to *abstain* from the duties he so much *loves*. Thus at last he will be brought into that *blessed disability* of wilful sinning, of which S. *John* speaks in his first Epistle. *He that is born of God sinneth not, neither can he*, (saith the Apostle,) and that *because he is born of God*. That is, he cannot sin *wilfully*, so as still to be *regenerate*; because he *ceaseth* to be *regenerate* by *wilful sinning*. Sins of *Ignorance* and *frailty* he cannot free himself from; but he cannot, being *regenerate*, *sin a sin unto Death*. Cannot *indure* to live *habitually* or *indulgently* in sin. For whilst we continue to be *regenerate*, or *born of God*, the *love* we bear to *Christs person* will beget such a love of his *precepts* too, as will make the *keeping* of them at once our *Business*, and our *Delight*.

sect. 11. And until we arrive at *this*, we cannot go beyond *It* in the School of Christ; but must be held, as so many *Dunces*, to the *first syllable* of the Text. We may say that we love him *without* the keeping of his

his Commandments; but 'tis plain, *without that*; we cannot palpably *demonstrate*, or *shew* our Love. We cannot shew it either to *Christ*, or to our *Neighbour*; or so much as to *our selves*. For S. Paul tells us expressly, that the *salvifick grace of God*, or the *grace which bringeth salvation*, doth teach as many as do receive it without resistance, *to live soberly, righteously*, Ti. 2. 12. and *godly in this present world*. But now we cannot do either, unless we *keep his Commandments*, because by these we are precisely tyed up to all three. And so *without* the keeping of them we have no love at all. For had we a real love to *God*, we should be *Godly*. Had we any to our *Neighbour*, we should be *Righteous*. And did we but truly love *our selves*, we should be *Temperate*, and *sober*. That is to say, had we a *solid and sincere* love of *Christ*, either consider'd in *himself*, or consider'd in his *Members*, we should not fail, in good measure, *to keep his Commandments*. For what disparity could there be, betwixt our *loving*; and our *not loving* *Christ*; if it were possible for us to love him *without* the keeping of his *Commandments*? If *they* can truly love *Christ* who still are *breaking* his *Commandments*; And if *they* can but love him who are still *keeping* his *Commandments*, what great difference can there be, betwixt *love*, and *hatred*? what difference in the *causes*, when there is none in the *effects*? (to make it evident by a plain and familiar Instance) 'Tis not the least of his *Commandments* by which he obligeth us to *submit our selves to every ordinance of man*, *whether supreme*, or *subordinate*, 1 Pet. 2. 13. And therefore they who can flatter themselves, or others, that when they *violate* this *Commandment*, (given by *Christ* in his *Apostle*,) they only *violate* it in *Love* to the reformation of his *Religion*,

gion, and so *Rebell* against him in *love* to the advancement of his *Glory*, or only *fight* against him in *Love* to the propagation of his *Gospel*, do speak as absurd a contradiction, as if they should say in plainer termes, that they *hate* him in *Love*, that they *Persecute* him in *Love*, and that in *love* they cannot *indure* him. And therefore let us *resolve* upon the *keeping of his Commandments*, that so we may be *sure* we love him; that we may love him without an *If*; that we may not fail to love him, with such a love as is *undisputable*.

*Self. 12.* For *this* is one of the chiefest reasons, why he *exalteth* our *obedience*, even because our *obedience* is the strongest *Argument* of our *Love*. Could we love him without *Obedience*, he would not be so much offended (as now he is) with our *Rebellions*. That which most of all *wounds* him, is our *unkindness*; and this for *our* sakes, a great deal rather than for his *own*; because our *want* of *kindness* to him is only *mischievous* to *our selves*; It being That *without* which He is not able to make us *Happy*. And this does prompt me to descend to the *second Inference* which I propos'd,

## CHAP. II.

*That the greatest expression of Christ's love to us, is his taking it as a kindness, and as a kindness unto himself, that we will be but so wise, as to do our selves good : that we will not meddle with that which hurts us ; but let misery alone ; and apply our selves wholly to do those things, in which our only true happiness must needs consist.*

*Self. I.* **A**S this was one of the great ends of our Saviours coming into the world, to make us holy, as he is holy ; and this in order unto the greatest, our being happy, as he is happy ; so he is still pressing upon us not to be negligent of the means, whereby those ends may be accomplish'd. And this no doubt must be the reason, why having given us his Commandments, to hedge us about, and to fence us in, that so it may be hard for us to fall of bliss ; he adds to all the rest, this one Commandment, that (for the love we bear to him) we will keep his Commandments ; Not only for the reason which we find given by S. John, because his Commandments are not grievous ; but especially for the reason which we find given by the Psalmist, because in keeping of them there is great reward ; and for the reason which is render'd by God himself, because if a man do them, he shall live in them ; or (which is most to our purpose,) because the scope of the Commandments given by Christ under the Gospel, is to make us such as He is, (so farr forth as we are capable,) both

1 John 5. 3.  
Psalm 119. 11.  
Levit. 18. 5.  
Ezek. 20. 11.

both for *Righteousness* in *this* world, and for *Beatitude* in the *next*. This must therefore of necessity be the *greatest expression* of his *love*, for that the *reason* of his *Commanding* us to *keep* his *Commandments*, is not because it is for *his* interest, but only because it is for *ours*. Could we possibly be *happy* without the keeping of his *Commandments*, he would not *press* the keeping of them with so much *zeal*. Were there *two* ways to *heaven*, one by *faith* and *obedience*, another by *faith* without *obedience*; the *disobedience* of our *lives* would never *grieve* him. He would not so *rigidly* urge upon us the *observation* of his *Law*, if *Salvation* were to be had upon *easier Terms*. For I say he is so *urgent* to have us *keep* his *Commandments*, not so *simply* and *precisely* that his *Commandments* may be *kept*, as that by *keeping* them *strictly*, we may be *saved*. Our being *saved* is the *end*, (at least his being *glorified* in our *Salvation*,) of which our *keeping* the *Commandments* is but a *necessary medium* conducing to it.

\* ὁμοῖον ὁ  
 ἁγίου πνεύματος  
 δυνάμει καὶ  
 ἐξουσίᾳ τοῦ  
 ἁγίου πνεύματος  
 τὸς ἀδελφούς  
 ἡμᾶς, λέγει  
 ὡς ἐκείνους.  
 ἔργον δὲ αὐτοῦ  
 ἡμεῖς ποιοῦμεν  
 ἀγαθόν. Philo.  
 ἐκ τῆς Κορ.  
 καὶ Αβελ. Ρ.  
 127. 128.

Sec. 2. To contemplate the case in some obvious colour, let us suppose that a *carnal*, but *affectionate* Father, being about to leave the world, (as our Saviour then was, when he spake these words,) should give a *farewel* to his children in such expressions. [“My sons and daughters, if ye love me, observe those precepts when I am *gone*, which I have many times given, whilst *present* with you. Strive to make your selves happy, take care of your health; preserve your fortunes, keep money in your purses; provide for the winter of Adversity; hold close together for mutual help and preservation; beware of Suretyship; take heed of Intemperance; do nothing that may lead you into beggary, or sickness; into

"into Imprisonment, or Bonds; but study to live  
 "long in ease, and safety, in peace and plenty, in plea-  
 "sure and prosperity; ] would we not esteem him a  
 very *fond* Parent, and extremely concern'd in the  
*outward happiness* of his children? would we not look  
 upon those his *last words*, as the most eminent expressi-  
 ons of his *Fatherly care*, touching the things of this  
*perishing and fading world*? what then shall we think  
 of our *Blessed Saviour*? who having given us such  
 Commandments as he knew had an *aptness* to keep us  
*safe*, and (not only so, but) to make us *happy*, does  
 here intreat us in the words of a *dying man*, that, if  
 we *love* him, we will *keep* his Commandments. And  
 what is this but to say (in effect, and substance,) If  
 ye love *Me*, be sure to love *your own selves*? Do me  
 this curtesie at least, to be but as  
 \* *happy* as I would have you. Alas!  
 in breaking my *Commandments*,  
 ye break *your selves*; and do not  
*That*, if ye love me. If there is any  
 thing in the world which ye will  
 do for my  *sake*, do not ruin your-  
 selves *forever*. But for the *love* ye bear to me, *keep*  
 those *Commandments*, which unless ye duly *keep*, ye  
 cannot *keep your own souls*. Ye cannot keep them (I  
 say) from the *Roaring Lyon*, who night and day goeth  
 about, seeking whom he may *devour*. My *Command-*  
*ments* are the Amulets, which, by being well *kept*,  
 must *keep* you from him.

\* *Est & alia, in hoc seculo, obtemperau-*  
*tibus merces, cum penitus à nobis evulsis*  
*Peccati radicibus, calcatoque Mundi*  
*Fæsti, atque edomitâ carnis petulantia,*  
*virtutibus ditamur; nihilque non agi-*  
*mus, quo ex hominibus Dei efficiamur.*  
 Folengus in Psalm 19. 11.

sect. 3. Now if our Saviour is so affectionate and  
*kind to us*, as to take it for a *kindness*, that we be  
*kind unto our selves*, and that we *keep* his *Command-*  
*ments*, not at all for *his* good, but intirely for our

E

\* *own*



\* Deut. 10. 13. \* *own* ; why should we either so *despise* or so *hate* our own *souls*, as to be negligent in the keeping of those Commandments, for the keeping of which we shall not only be *rewarded* in time to come, but *in* the keeping of which there is *great Reward*? *great Reward* even then when 'tis attended with *Persecutions*, because they very well consist with our *Receiving an hundred-fold* now in this *present* world, besides the happiness in *reversion*, which will fall to us in the *next*. There are such *secret Retributions*, of *Peace*, and *comfort*, and *joy unspeakable*, conveigh'd by God into the *soul* of one who *truly loves Christ*, and duly *keeps his Commandments*, and is under persecution for doing both, that our Lord might well joyn the ἑκατοῦταπλασίονα with the μετὰ Διωγμῶν, the present *Reward* with the present *sufferings*. For in this *keeping of his Commandments*, that *Real Godliness* does consist, whereof S. Paul saith to *Timothy*, that it is *profitable for all things*. And that for this reason, because besides *its own sweetness*, (which makes it delicious unto all, whose *Spirits* are not so *incrassate* as to have quite lost their \* *Tast*, )

1 Tim. 4. 8.

\* ἀγασσι δὲ  
ἐστὶν ὁ καρπὸς  
τοῦ νόμου  
σοφίας. Philo  
σοφίας τῆς ἐκ τῆς  
ἐκείνης τοῦ  
καρποῦ σοφίας.  
P. 351.

It yields to those that are owners of it, *often-recurring Prælibations* of the *glory to be reveal'd*. For *this* I humbly conceive to be the meaning of S. Paul, when he saith, *It hath the Promise even of this present life*, as well as *of that which is to come*. And not only so, but 'tis *profitable* besides, as to our *Bodily* enjoyments, those of *meat*, *drink*, and *cloathing*; so far forth as they conduce to the *solidest* comforts of a mans life. For tis to *these* our Lord refers, when he makes this solemn promise, (unto such as *seek first the Kingdom of God and his Righteousness*, ) *that all these things shall be added to them*. Added (he means) in *measure*, though not *excess*. Added to *satisfie*, though not to *satiare*.

Mat. 6. 31, 33.



*satiare.* Added for *health*, though not for *surfeit*. Added as a *Blessing*, though not as *turn'd* into a *Curse*. For 'tis not the *Glutton*, or the *Drunkard*, But 'tis the *sober* man and *Temperate*, who *eats* and *drinks* with the greatest *Pleasure*, (And to whom his very *meals* are not only his *Delights*, but his *Duties* too,) And that for this reason, Because his *palate* is *uncorrupted*, and his *Appetite* *undebaucht*. Which when *Gnephathus* the King of *Egypt* (like \* *Epicurus* and *Eudoxus*.) had found to be true by some *Experiments*, he preferred from thence forwards a Course of *Abstinence* and *Sobriety*, not as the better *habit* only, but as the greater *sensuality*. For so 'tis order'd by our Creator, (whose wisdom and goodness are in nothing more seen,) that the *Innocentest* pleasures upon earth are still the greatest and the most *lasting*. Such as are the high *Pleasures* of being perfectly in *Health*, which (in the Judgment of learned *Philo* the best *Philosopher* of the *Jews*) is the most natural effect and reward of *Temperance*. And sure the *Pleasures* of perfect *Health* are very much greater than can be known, until reveal'd and set off by the paynes of *Sickness*. Now as *Temperance*, under God, is the Cause of *Health*, so are all other *vertues* the *Guardians* of it. Which being Instances or Branches of our obedience to Christ's *Commands*, do thus afford us one example of our very great *Reward* in the keeping of them. It is a *Paradox* (I confess) to the men of this world, that our *Christian Service* should be its own *Recompence*; that even our *work* should be one kind of *wages*; and that besides our reward for

λόγους διμύσει αὐτὸν πικρὰ καὶ χεῖρα. Vide Philonem Πιστὸς ὅτι πάντα σπείδων εἶναι ἐλπίσιν p. 670. Hinc paradoxa sunt plerumque quæ docent Pythagoræ, sc. exiles esse, qui in mediis urb: Magistratibus obviunt & e contrâ. Divitiis scitentem Egenum esse, & vice versa.

\* v. Torquæ.  
apud Cic. de  
Fin. l. 1. & 2.  
& Gatakeri  
Præloquium  
quod Antonino  
Imperatori à se  
edito præmisit.

τὰ μὲν ὀνίχην  
ἐξ ἰσχυρίας  
ὕγια καὶ ἰσχύς  
ἀνεστίας δ'  
ἀδυναμία καὶ  
σοὺς γυνήσια  
δαρτῶ. Philo  
ἐλπίσιν εἶναι  
τῶν ἰσχυρίων  
p. 769. 770.

Præceptum est  
pythagoricum,  
λεωρότης καὶ  
βαδίζων ὁδοῦς  
τῶν ἰσχυρίων  
ἔργους μὲν

the keeping of the Commandments, it should be (over and above) our *Reward* to *keep* them. But as there is hardly any thing *false*, which doth not seem to be *true*, (to one or other,) so there is hardly any thing *true*, which (to one sort or other,) is not seemingly *false*. As *Christ himself*, so the *Commandments* of *Christ*, are a *stumbling block* to *some*, and arrant *foolishness* to *others*. For men of *sensual apprehensions* cannot *discern* those felicities, which do naturally arise from the constant *keeping* of the *Commandments*; partly because they do *not keep* them, and so are *ignorant* of their *sweetness* for want of *tryal*; partly because they are *fleshly minded*, and so are *blind* to those things which must be *spiritually discerned*.

sect. 4. But now (besides that we have it in an express text of Scripture, that *in the keeping of the Commandments there is great Reward*, Psal. 119. 11.) first we can prove it by the *experience* of excellent persons in holy Scripture. Secondly, by the *promise* of *Christ himself*, in the *two next verses* before my Text. Thirdly, by the evidence of such plain Reasons, as even the *natural man* himself will not easily *contradict*.

sect. 5. I cannot begin to prove this from a better *Topick* than *experience*; nor from a *better experience* than that of *David*; who hath put it upon Record in the most notable of his Psalms, (I mean the 119) that of all the good things, which were desirable here on earth, the very *keeping* of his *Commandments* did still afford him a *supply*.

sect. 6. First in the time of his *Distress*, he found it his *Comfort*, and *support*. Unless thy Law had been my delight,  
Psal. 119. 92.

*delight, I should have perished in mine affliction. It was (it seems) the only thing, that was able to make him outlive his sufferings. And agreeably to that, we find him breaking out into this petition. I am a stranger upon Earth, O hide not thy Commandments from me.* verse 19.  
 As if he should have said in plainer terms, [O my God, since I am friendless, and in a very strange Country, and am to take a great Journey through all the difficulties and Horrors of an Inhospitable desert, wherein are many salvage Beasts to be encountred in the way; O do not take away my staff, deprive me not of my Provision, do not bereave me of my guide, let not thy Commandments be kept from mine eyes. For without the Refreshment and help of Them, what can accompany and conduct me into the land of the living? whatsoever thou dost unto me, give me not over to disobedience; or whatsoever thou hidest from me, O hide not thy Commandments. Take away any thing, rather than Them. That is so terrible a divorce, as I am not able to indure. For I am taught by my experience, \* that thy Command-  
 \* verse 50.  
*ments have been my comfort in my trouble; And but for the Anchor I took in them, the waters of the deep had gon over my soul; and a sea of afflictions had overwhelm'd me.*

*Self. 7.* Again, the keeping of the Commandments was Davids wisdom. For no sooner had he said *I have more knowledge than my Teachers,* but straight he added verse 99. 100. this Reason, *because I keep thy Commandments.* His Teachers were such fools, as to keep the statutes of Omri; to wit the wide and broad way, by which they were led unto Destruction. But 'twas the Policy of David, to keep the statutes of his Creator; to wit the streight and narrow way which leads directly unto life. The Fool

*Fool is He who proudly walks upon a Precipice ; but the meek man is wise, because he walks in plain ground. And as the fear of the Lord is the beginning of wisdom ; so the keeping of his Precepts is its perfection.*

verse 14.  
16.

20.  
57.

131.  
143.

*Señ. 8. Thirdly, the keeping of the Commandments was Davids Pleasure and Sensuality. He had as much delight in them, as in all manner of riches. Yea his soul was ready to break for the longing he had to the Commandments. He was passionately in love with the law of God, all the day long was his study in it. And as Darim, being in love, is said to have gaped upon Apame with open mouth, ( 1 Esdras 4. 31. ) so we are told by King David, that he open'd his mouth, and panted, for the ardent desire which he had to the Commandments. Nay, though trouble and anguish took hold upon him, yet the Commandments even then were his great Delight.*

verse 3.

162.  
72.

*Señ. 9. Again, the keeping of the Commandments was Davids project of Advantage. He seiz'd upon them as his heritage for ever, and such an Heritage too, as was the joy of his heart. He rejoyc'd in them as one that findeth great spoiles. The law of his God was dearer to him: than were thousands of Gold and silver. The only Trade which he did drive was to negotiate thus with Heaven ; and he found it even here the most thriving course.*

verse 80.

*Señ. 10. Fifthly, the keeping of the Commandments was Davids honour. Let my heart be found in thy statutes that I be not ashamed. So in one place he prays. And he professeth in another, that he had rather be a Door-keeper in the house of the Lord, than to dwell in the Courts*

*Courts of Princes.* For he that keeps *closest* to the *Commandments of God*, does hold the highest Rank in the *Court of Heaven*. An honour every way adequate to the most infinite *Ambition*.

SECT. 11. Lastly, the *keeping* of the *Commandments* was *David's liberty and freedom*. *I shall run the way of thy Commandments, when thou hast set my heart at liberty.* Agreeable to that of our blessed Saviour, *henceforth I call you not servants, but Friends*; (*Joh. 15. 15.*) and we know the word *Friend* does import a *Freedom*. But because the word *Commandment* implies a *Master*, and a *Servant*, or else a *Sovereign*, and a *Subject*; whilst *Friendship* by Philosophers is said to be amongst *equals*; we must therefore distinguish betwixt *liberty* and *looseness*, betwixt a *Free-subject*, and a *Rebellious* one, betwixt a *servant set free*, and *freeing himself* before his time. *Rebellion* is to be reckon'd the greatest *Tyrant* in the world, as *enslaving* us to the *meanneſs* of being *Rebels*. The trueſt *liberty* of the *subject* consists in *loyalty* and *obedience* to just *Authority* and *Command*, not as of *necessity*, but out of *choice*. The *Prison* makes me *no prisoner*, whilst I *choose* the confinement which men inflict. Else a *Prince* would be a *Prisoner*, whensoever he pleaseth to be retir'd. *Alexander* the great was the *greatest Prisoner*, when he childishly wept for a *second world*. For as we measure any mans *neediness*, not by the *littleness* of his *Possessions*, but by the *greatness* of his *Desires*; so a *Prisoner* is one who does *want more room*, who thinks his *House* is *too little*, and his *Territories* *too narrow*, and therefore labours at least to *enlarge his Borders*. But the *Commandments of Christ* do ty us up to *Contentment*; in which is the *Absence* of all *Desire*; and in  
this

*Amicitia est in  
ter pares.*

*this is perfect freedom.* For when the thing which is commanded is to be absolutely free; (especially from the Tyranny and yoke of sin,) we cannot be the *least* free, by being obligingly commanded. There cannot sure be any servitude in our being oblig'd to be happy. For then the Angels that never fell would be enslav'd by their confirmation. No, our servitude does consist in our being over-rul'd to contrive our misery, not in our being only commanded to seek our Bliss. Suppose a Master commands his servant even to go whether he pleases, and to do what he lists; that is, in effect, to be a very free-man. We cannot say he is enslav'd, because commanded to be at liberty. For a man to be commanded to use his freedom, hath nothing in it of Impropriety; but to be free, and yet enslav'd, imply's a flat contradiction. It was not by exemption from Gods Commands but in regard of his rigid obedience to them, that Abraham was called the Friend of God. And our Saviour would have us rise, from the lowness of Servants, unto the Dignity of Friends, not by being familiar with him, but by doing [ and suffering ] whatsoever he does command us. The degrees of our obedience may fitly be call'd the stairs of honour, by which we climb up into an intimate Friendship with our Redeemer; yea, ( which is more to be admir'd ) into a mutual Inherence, and Cohabitation. For S. John tells us expressly, that *he who keepeth the Commandments of Christ, dwelleth in Christ, and Christ in him.*

1 John 3. 24.

sect. 12. And this does lead me, from the first to the second Topick which I propos'd; from Davids experience, attested to us in the Psalms, to the promise of Christ, ( the son of David ) in the two next verses before my Text. A signal promise, repeated twice in a  
Breath;

*Breath* ; as 'twere on purpose to rouse up our drowzy souls, and to provoke us unto obedience by a redoubled Reflexion on our Advantage. What can be more for our Advantage, or more agreeable to the Ambitions, both of the *Flesh*, and of the *Spirit*, than to have our own wills, and to be masters of all we have a mind to, even all that we are able to want or pray for ? yet this is every mans portion, who does so really love Christ, as to keep his Commandments. For so saith the Oracle which cannot ly, or prevaricate. *Whatsoever ye shall ask in my name, that will I do.* (v. 13.) and in the very next words, *If ye shall ask any thing in my name, I will do it.* (v. 14.) A promise sufficient to make us startle unless we consider it long enough, to grasp the whole of its Importance. For we see 'tis universal; *ἵνα τι*, if any thing, and *ὅτι ἂν*, whatsoever ; we shall have what we ask, without exception. And universal as it is, it is inculcated, and inforc'd, by a sacred kind of Tautology. From whence 'tis obvious to infer, (as it is useful to observe,) that although vain Repetitions are worthily blam'd by our blessed Saviour, yet there are many Repetitions which are not vain. It is so farr from being vain for our Lord here to tell us the same thing twice, that 'tis to rivet it in our memories, and to imprint it in our minds. And what is that which he desires may take so deep an Impression in us, but that we shall have our own asking, if we will but so love him as to keep his Commandments ? Compare the Text with the Context, the condition of the promise with the promise it self, and you will find that the scope of the whole is this. If you will do my will, I will not fail to do yours. If ye will but hear me, speaking to you in my Precepts, I will be sure to hear you speaking to me in your Prayers. Give me the

F

little



little that I *ask*, and you shall have your *own asking*. Put your selves into a capacity of *injoying* as much as you can *desire*. Apply your selves to such a course, as by which ye may *make me your own*, and have all my *Mercies* at your *disposal*. For on condition that ye *love me*, and *keep my Commandments*, I will do what ye will *have me*; setting no *bounds* unto my *grant*, but what ye do to your *Petitions*.

That this is here our Saviours meaning, will undeniably appear from those parallel words, 1 John 3.22. *Whatsoever we ask we receive of him, because we keep his Commandments*. Not *whilst*, but *because*. Not at that *time*, but *for that reason*. Compare this again with those other expressions of Christ himself, John 15. 7. *If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be don*: which is as if he should have said, *do you but keep my Commandments*, and ye shall have me at your *Command*: for so run the words, *ask what ye will, and it shall be don*. Let us be perfect in this point, before we leave it. For besides that there is nothing, which more closely concerns the Text, (I mean, as it stands in relation to the Context,) by how much the *longer* we think upon it, we shall admire it so much the *more*. Admit that we were to make the *greatest promise* to be imagin'd to Christ himself; we could not go beyond this, [ *Lord ask what thou wilt, and it shall be don*. ] And yet the very same thing saith He to us, *ask what ye will, and it shall be don, if ye will but so love me, as to keep my Commandments*.

Self. 13. Where now lyes the difference betwixt God's doing *our will*, and *our doing His*, since he is pleas'd to *bind himself* by such an astonishing kind of *promise*,

*promise, (no less than \* 4 times repeated in the very same Sermon) that all we ask shall be don, ask what we will?* Certainly the difference is only this; that God does satisfy *our* wills, by way of answer to our *Petitions*; and we do *Homage* unto *Him*, by way of Answer to his *Commands*. His compliance with *us* is an act of *Grace*; and *ours* with *Him* an act of *Duty*. God reveals *his* will to *us*, by way of *Empire* and *Exaction*, because he is our *Creator*, and we the *work* of his *Hands*. We exhibit *our* wills to *Him* by way of *Intreaty* and *Supplication*, because he is as our *Potter*, and we his *clay*. In *this* then we differ, that we *intreat*, whilst he *Commands*; but in *this* we agree, that we would have our *wills* don; He by *us*, and we by *Him*. Nay what will ye say, if he *intreats* us too as earnestly, as we do *him*? It is the saying of S. Paul, 2 Cor. 5. 20. *We are Embassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled unto God.* Here is God (ye see) beseeching us, and Jesus Christ *praying* to us, (for what he *does* by his *Embassadors*, he *truly* || *does*,) that having don him all the *wrong*, we will admit of a *Reconcilement*, that is to say, that we will *love* him, and *keep* his *Commandments*. Herein then consisteth the great *Advantage* of our *obedience*, that whilst 'tis *doing* God's will, it moveth God to do *ours*. Which must not be accus'd as a *bold expression*, because we are taught it by God himself. For if we *keep* his *Commandments* we shall abide in his love, (John 15. 10.) And if we *abide* in his love, all we *ask* shall be don, ask what we will, John 15. 7.

*Joh. 14. 13, 14  
John 15. 7.  
John 16. 23.*

*1<sup>st</sup> 2<sup>d</sup> 3<sup>d</sup>  
φίλων δι' ἡμῶν  
πῶς ἔστι. Arist.  
Eth.*

sect. 14. But here it may easily be objected to all that hath hitherto been spoken, that however our *Saviour* hath made this *Promise*, yet not one of his

Disciples hath ever seen its *Performance*. For where is he in all the world; who can say his *Petitions* have all been granted? how many *sick* and *poor* Christians have pray'd to Christ for *health* and *honour*, who yet have dyed of their *diseases* in perfect *beggary*, and dropt unregarded into a grave of *forgetfulness* and *obscurity*?

Sec. 15. The Answer to this will be *short* and *obvious*. That the great and precious promise is not *absolute* but *conditional*. Had the *promise* been *absolute*, the *objection* brought to it had not been capable of an Answer; it would not lye in our power to *clear* our Saviour from *breach of Promise*. But the *promise* being *conditional*, is more or less to be *perform'd* by him that made it, as the *condition* shall be *observed* by them on whom it is *injoyn'd*. Now thus stands the Case betwixt our Saviour and *our selves*. In the two next verses before my Text, (and John 15. 7.) we have a *general promise* bestowed on *his* part; and in the words next after we have a *reasonable condition* requir'd on *Ours*. The promise is on his part, *that we shall have what we ask, ask what we will*. The Condition is on *ours*, *that we abide in him, and that his words abide in us*; that we love him so farr, as to keep his *Commandments*. Now the man being nam'd who hath *not broken the condition*, it will be easy to name the man in whom the *promise* hath been *accomplish'd*. In the very \* *same measure* we mete to *Christ*, it is but just he should mete to *us*. If we will needs *reject* his *Precepts*, how can he do less than *neglect* our *prayers*? with what modesty can we expect, that *he* should give us what we *desire*, whilst we pay him not the tribute which *He* commands? what encouragement has our Saviour to be still *gratifying* of *us*, whose common practice it is to  
incense

\* Matth. 7. 2.

*incense or grieve him? nay, (to deal freely with our selves, and but ingenuously with Christ,) what man is there amongst us who is not ready to confess, that we have cross't his will, more than he hath cross't ours? had not he been more inclinable to grant our Prayers, than we commonly have been to yield obedience to his commands, what should we many times have don for Food and Rayment? how could we sow in the spring, with any expectation to reap in Autumn? this may therefore be sufficient to free his promise from the objection, that he performs more of it, than we have don of the condition on which 'twas made. Nay as his promise is vastly greater, than we have the goodness to deserve; so his performance of it is more, than we have the Impudence to require. For if we love him but little, he grants us much, if we obey him but seldom, he thanks us often. And if he gives us not all we ask, it is because we do not love him with all the love that he requires; such as employ's our whole strength in the constant keeping of his commandments.*

*sect. 16.* The objection being thus answer'd, and the promise of our Saviour thereby made clear, I proceed from the second, to the third Topick which I propos'd; that is, to such a kind of reasoning, as the natural man himself will not easily contradict.

*sect. 17.* First twill be granted by all the world, as well by the Jew, as by the Christian, as well by the heathen, as by the Jew, as well by the Atheist, as by the Heathen, all will say with one mouth, that they desire to be happy, and that happiness is so lovely, they cannot choose but desire it. Perfect happiness is the object, which alone cannot fall under the liberty of the will. It is as natural to desire it, as for a stone to tend down.

downwards. Indeed 'tis easie to *mistake*, but 'tis impossible to *refuse* it. I say 'tis easy to *mistake* a *false* happiness for a *true*; and to *refuse* the *true* happiness in adherence unto a *false* one. But *happiness* cannot be *refus'd*, by any man who does *believe* it is *truly such*. Consummate happiness is the *center* towards which we all travail, let our errors and vices be what they will; and however we may *differ* about the *way* that *leads* to it, yet we agree in our *Intentions* to hit the *end*. For, though there are that *seek death*, and with *Hell* are at *agreement*, and *pull destruction* upon *themselves* with the *work of their Hands*; yet 'tis because they *mistake* their *Bliss*, not because they *prefer* their *miserie*. Every man in the world does love the quenching of his thirst; *Desire* is the *thirst* of every mans *Soul*; *Satisfaction* is the *quenching* of all *Desire*. And though a man *wanders* never so much in the *way* that he is *going*, yet the *end* of his *Journey* is *satisfaction*. So that ayming (as we do) at being *happy*, and *setting out* (as we do) from the *pure hands* of a *Creator*, we should not be able to *miss* of happiness, were there not many ways of *erring*, betwixt the *circumference*, and the *center*. *Epicurus* went *one way*, *Eudoxus* another, *Diodorus* a *third*, *Herillus* a *fourth*, the *Stoicks* a *fifth*, the *Peripateticks* a *sixth*, (as hath been \* elsewhere observed) the *Gymnosophists* a *seventh*, the *Herodians* an *eighth*, the *Mahomedans* a *ninth*, and we who are *Christians* do go a *tenth*; but all agree in their *desires* of being as *happy* as it is *possible*. This I therefore set down as my *first postulatam*, and as that which will be granted by men of all *sects*; that though *happiness* is *mistaken* by several *sects*, and as diversly *defin'd* as 'tis *misunderstood*, yet to be *absolutely happy* in the general notion of the *word*, is the common *desire* of all the world.

sect. 18.

\* Sinner Im-  
pleaded, part. 1.  
ch. 1. Sect. 6.

*sect. 18.* It will *secondly* be granted by men of all sects, that a mans *happineſſ* does conſiſt in the complete *ſatiſfaction* of his *deſires*. For our *deſires* are our *capacities*, or our *emptineſſ* of ſoul. How much ſoever we do *deſire*, ſo much we *want*, and ſtand in *need* of. Now becauſe there is nothing which *nature* hates *more*, than to be *empty*, or in *want*, there can be nothing *more natural*, than to *covet* a *fulneſſ*, or *ſatiſfaction*. But the *largest* of *Veſſels* can *want* no more than it will *hold*, nor can it *covet* more than will make it *full*. And therefore the *filling* of our *deſires* (veſſels of *infinite capacity*) cannot chooſe but be that, wherein our *happineſſ* does *conſiſt*. Which *fulfilling* of our *deſires* is nothing elſe but *contentment*, or *ſatiſfaction*.

*sect. 19.* Now hence it follows unavoidably, that if a mans *Happineſſ* does conſiſt in the complete *ſatiſfaction* of his *deſires*; and if that is nothing elſe, but an *absolute contentment*, or *ſelf-ſufficiency*; and if the *Commandments* of *Chriſt* do *ty us up*, or *oblige* us to ſuch *contentment*; then his *Commandments* of neceſſity do make it our *duty* to be *happy*, and by conſequence an *happineſſ* to *do* our *Duty*. In this there is nothing to be *deny'd*, no not ſo much as by the *Atheiſt*, unleſs it be that *Chriſts commandments* do oblige us to *contentment*, or *ſelf-ſufficiency*; and that will eaſily be prov'd by the *Tenor* of them, which himſelf hath ſum'd up in the 12 chap. of *S. Mark* v. 30, 31. where *all the law and the Prophets* are ſaid to hang upon theſe two hinges, *Thou ſhalt love the Lord thy God with all thine heart, with all thy mind, with all thy ſoul, and with all thy ſtrength; and thy Neighbour as thy ſelf*. Now he that loves *God with all his heart*, will in him ſet up his *Reſt*;

Luk. 10. 40, 41.

Rest; his whole *delight* will be *in* him, his whole *dependence* will be *on* him; he will *not* love either the *world*, or the *things of the world*; in *whatsoever* state he is, he will be sure to be *content*; he will not (with *Martha*) be *sollicitous* and *careful of many things*; but espouse (with *Mary*) the *one thing that is necessary*. He will be inwardly *full of joy in the Holy Ghost*; his *conversation* will be *in Heaven*; and the *tranquillity* of his *Conscience* will be the *beginning* of his *Bliss*. Thus it must needs be with *him*, who is perfectly *amorous* of his *Maker*; and perfectly *amorous* of his *Maker* he needs must be, who *loves him with all his heart and soul*. This is the *summ* of our *whole Duty* towards *God*, and this is the *effect* of *discharging* his duty, and so 'tis our *duty* to be *happy*, and therefore an *happineſs* to do our Duty. The *summ* of our duty towards our *Neighbour*, is to *love him as our selves*; and the *effect* of this duty is full *contentment* and *satisfaction*. For we are *neighbours* unto *all*, for whom *Christ dyed*; and he dyed for our *enemies*, as well as *Friends*; and if we love *all the world* for which *Christ dyed*, with such a *singleness* of love as we love *our selves* with, we cannot fail of observing that *other* Precept of our Saviour, *Matth. 7. 12.* which is *the doing unto others, as we would that others should do to us*. And then, by a consequence unavoidable, we shall not covet *another mans* goods, because we would not that *another* should covet *ours*. And coveting *nothing* that is *another's*, we cannot choose but be *satisfied* and *contented* with our *own*. And in *contentment* or *satisfaction*, (which are Synonymous) it will be granted by all the world that *real happineſs* does *consist*.

sect. 20. Now if the *loving* of *one another*, even as *Christ*



*Christ hath loved us, and as our selves do love our selves, does infer our loving God, with all our heart, (as S. John does clearly intimate, 1 Joh. 4. 20.) And if the Commandments of our Lord do amount all to this, that we love one another with such a love; (as our Lord does clearly intimate in the 13, 14, 15, and 17. chapters of S. John's Gospel;) then we discern the great reason of those expressions of S. Paul, He that loveth another hath* <sup>Rom. 13. 8.</sup> *fulfilled the law. And all the law is fulfilled in this one* <sup>9, 10.</sup> *word, thou shalt love thy Neighbour as thy self.* <sup>Gal. 5. 14.</sup> And if these things are so, then all the *moral law of Moses*, which is withal the *law of Christ*, does make it our *Duty* to be content, and by consequence to be happy, and by consequence an *happiness* to do our *Duty*. For he that saith in plain terms, thou shalt not only *not rob*, or *defraud* thy neighbour, (of his *life*, his *wife*, his *goods*, or his *good name*,) but thou shalt also *not covet any thing that is anothers*; doth clearly say, (in effect, and substance,) thou shalt be *satisfied* with thine *own*; thou shalt not be in any *want* of the things *without*, but shalt have *happiness within* thee; all thy *desires* shall be *fulfill'd*; thou shalt have absolute *contentment*, and *satisfaction*; and the *Angels of Heaven* can have *no more*. This is the *precept* which I *command*, and this the *Duty* thou art obliged to *perform*, *Thou shalt not covet what is not thine*; that is to say in other words, *Thou shalt be as happy as I would have thee*.

And thus at last I have proceeded unto the *ἑπὶ τῷ* *δεῖξαι*, or thing proposed to be prov'd.

*Self. 21.* Another way whereby to prove it, will be to argue from that Trichotomie, in the 6. *chapt.* of *Micah*, at the 8. *verse*; where the whole *Body* of the *Commandments* is compendiously divided into these

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*three members, to do Justice, to love Mercy, and to walk humbly with our God. The first of which bestows upon us a full Serenity of mind, the most desirable felicity of being satisfied with our selves, and so by consequence it yields us the greatest pleasure. The second is not only to make our Donor to become our Debtor, but to lend him our Riches upon Increase; nor that for ten in the hundred, but for an hundred-fold the Principal, (Mat. 19. 20.) and by consequence it yields us the greatest gain. The third is that which speaks us masters of our selves, by speaking us servants to a master, whose service is not only Freedom, but Empire too. Illi servire, est regnare, saith Espensæus. And giving us the advantage of that most honourable subjection, which in Tacitus his judgment does place the Subjects above their Prince, makes us Favorites in the Court of the King of Heaven; and by consequence it yields the greatest Honour. So that unless we are professedly Platonick Lovers of Disobedience, all our Duties are conformable to the very unruliest of our Desires. The doing of Justice does comply with our Sensuality; the loving of Mercy with our Avarice; and to walk humbly with our God, is very agreeable to our Ambition.*

*sect. 22.* Lest this should seem at first hearing to be but a phanisful way of arguing, I shall shew it once more by a clearer light.

As for the first, *the doing of Justice*, it entertains its entertainers with *peace of Conscience*, which (in the wise man's Judgment) is a continual Feast. It is so acceptable and pleasant to reflect in a mans Thoughts upon his having *don well*, having *wronged no man*, defrauded no man, but dealt *righteously* with all; that any man whose understanding hath not quite lost its Taste, may

may make as pleasant a *meal* on a *mess* of *Honesty*, (I speak of *likeness*, and not *equality*,) as if he had *din'd* that day in *Paradise*, and taken his *supper* in *Heaven* it self.

sect. 23. The second, *the loving of Mercy*, is the giving our selves a *Right* to what we have, by our parting with the *possession*. For *non videtur cujusquam id esse quod casu auferri potest*, saith *Caius* the Lawyer. Nothing is properly *our own*, which can possibly *cease* to be so, by being entrusted unto a *Treasurie* where *rust* and *moth* can *corrupt*, or where *thieves* break through and *steal*. From whence it follows, that 'tis the *Thrift* (if not the *Avarice*) of a merciful man, to make *Heaven* his *Coffer*, and to *Inventory* his *Goods*, by the number of the persons to whom he hath been a *Benefactor*. For in propriety of speech, we are *worth* no more than we have wisely *given away*. And that the *parting* with our *possession* is no *infringing* of our *Right*, appears not only by *Gods*, but *Justinians Law*. For *¶ cum habere dicimus qui Rei dominus est, æque ac cum qui Rem tenet*, saith *Ulpian*. And this Rule of the *Civilians* you may interpret out of *S. Paul*, For when (saith he) *we are poor by making many rich, we are as* <sup>1 Cor. 6. 10.</sup> *having nothing, and yet possessing all things*.

sect. 24. Lastly for the Third, *the walking humbly with our God*, it is not only the *safest*, but *noblest* temper; not only the most *christian*, but the most *handsome* quality. And thence is call'd by *S. Peter*, not only *παυτελής*, (that is) *profitable*, or *gainful*, in relation to *God*, of whom it looks for its *Reward*; but *κόσμιος* too, that is *handsome* or *comely* in the sight of *men*. 1 Pet. 3. 4. Where having said wherein *comeliness* does but negatively consist, [ *not in the plaiting of the hair*, or

putting on of our apparel,] he proceeds to inform us wherein it *positively* consists, to wit in the *hidden man of the heart*, in that which is not corruptible, even the Ornament of a meek and a quiet spirit. 'Tis this that makes us like the *Queens Daughter*, all glorious within. And therefore when *Celsus* upbraided *Origen* with that *degenerous modesty* of the Christians, (for so it was in his Accompt,) their withdrawing themselves from publick *Business*, and refusing the *honours* of the Court, or the *Commonwealth*; *Origen* answers that they did it, [*τηρύνεις ἑαυτὸς μείζονι καὶ θεοτέρῃ λειτουργίᾳ*,] as keeping themselves for a *diviner*, and a *more honourable* employment. For seeing *Christ* was the *Master*, whom 'twas their *Pride*, and their *Glory*, and their *Happiness* to *serve*, they were most *ambitious* of that *Quality*, which made them *fittest* for their *obedience*.

SECT. 25. Thus have I shew'd in some particulars, how the *Goodness* of every Action is very sufficient for the *Reward* too; And how *obedience* to the *Commandments*, were it not itself an *abundant Recompense*, hath enough of Heaven in it to give us happiness *without* one. In so much that our Saviour might well have said, (not if ye love me, but) If ye love your *own selves*, keep my *Commandments*; even because the *keeping* of them can add no otherwise to *His*, than as it makes for *Our* advantage.

And having hitherto consider'd our Saviours Precept touching the *keeping of his Commandments*, as the *greatest* expression of *his* love to us; I am next to consider the *keeping* of them, as the *greatest* expression of *ours* to *Him*; And so by consequence am to proceed to the *third Inference* I propos'd,

## C H A P. III.

*That as the greatest expression of Christ's Love to us, is his taking it as a kindness that we be kind unto ourselves; so the greatest expression of ours to him, is to do those things which he enjoyn's us.*

sect. 1. **A**Nd sure the Truth of this Inference will not need much labour to make it evident. For all expressions of our Love, however *many*, or *great*, in point of *number*, or *degree*, are comprehensively reducible unto one of these Heads, either *Formal*, or *Real*; In *shew*, or in *substance*; in *word*, or *deed*. And in respect of these two, our Blessed Saviour does distinguish betwixt his *flatterers* and his *Friends*. We have an example of the former, *Luke 6. 46. Why call ye me Lord, Lord, and do not the things that I say?* We have an example of the later, *1 John 15. 14. Ye are my Friends, if ye do whatsoever I command you.* And an example of both together, *Mat. 21. 28, 29, 30, 31.* Where the servant that said, *he would not go, but went*, is more justified than the other, who said *he would*, but *went not*. Our Saviour's *flatterers* then are they, who make *Profession* of their Love; who give him very *good words*; who in their *Prayers* and *Predications* breath out nothing less than *kindness*, and *Admiration*; but not proceeding any farther, than the bare *wording*, and *professing*, and *breathing out* of their Affection, they cannot challenge a better *character*,  
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than that *they love him from the teeth outwards*, and this because their *Expressions* are merely *verbal*. Whereas the *Friends* of Christ are they, who add the *Proof* of Love to the due *Profession*; study to *live* by his *Example*, and in *obedience* to his *Commands*; espouse a *Fellowship* with his *Death*, and a *conformity* to his *Sufferings*; are rather for *Christ*, though at the *Bar*, than for a *Pilate*, though on the *Bench*; very much rather for the *oppressed*, than for the *persecuting* side. Which evinceth that their *Love* must needs be *Real*, and from the *Heart*, because they are *sturdily* at the *cost*, and the *pains* to *prove* it.

*Self. 2.* That this indeed is the difference betwixt the *flatterers* and *Friends* of Christ, as betwixt a meer *verbal* and *Real* Love, we have a full confirmation from the words of S. *John*. My little children, (saith he,) *Let us not love in word, neither in Tongue, but in Deed, and in Truth.* That is, let our Love be *without dissimulation*; let it be *legible* in our *Actions*, not only *audible* in our *Voice*. Let us demonstrate our love to *Christ*, by shewing our love unto his *Members*. Nor that by speaking them fair, and paying *Civility* to *their* persons, But by *opening the Bowels of our compassion towards* *their needs*. S. *James*, in his *Epistle*, hath set it out to the life. *If a brother or sister (saith he) be naked, and destitute of daily food, and one of you say unto him, depart in peace, be ye warmed and filled, but ye give him not those things which are needful to the Body, what doth it profit?* There we have in S. *James*, by way of *Instance*, what we found in S. *John*, by way of *Advice*, and *Exhortation*. For he that saith, *go in Peace, be ye Warm, or full*, he expressly is the man that *loves in word, and in tongue*. But he that *gives those things which are needful*

1 John 3. 18.

verse 17.

Jam. 2. 15. 16.

*needful to the Body, he is properly the man that loves in Deed, and in Truth.*

*Señ. 3.* Now that which is the greatest proof of our Love to Christs *Members*, does carry with it the greatest Proof of our Love to *Christ*. Who, what is don unto his *Members*, does take as don unto *Himself*. He that persecutes and plunders his *Fellow-Christian*, does persecute and plunder his *Master Christ*. And Christ hath said what he will say to such as these in the Day of Judgment, *In as much as ye have don it unto one of the least of these, ye have don it unto me. Mat. 25. 40.* So that the reason is very evident, why *S. Paul* sets out our Love as the fulfilling of the Law; And summs up all the *Commandments* into this one Precept, *Thou shalt love thy Neighbour as thy self; Because the Proof of our obedience to the Commandments of the Law, is our doing unto others, (in Acts of Justice, and works of Mercy,) as we would that others should do to us.* Rom. 13. 9, 10.

In a word, so very strict is the Connexion betwixt the Love we have to *God*, and our love to one another, as well as betwixt the Love of *Both*, and the keeping of the *Commandments*, that *S. John* sets them down as the *Marks* and *Tokens* of one another. *1 John 5. 1, 2, 3.* The Love of our Neighbour is a sign of our Love to *God*. (*v. 1.*) Our Love to *God* is a sign that we love our Neighbour. (*v. 2.*) And our keeping his *Commandments* is the clearest Diagnostick and Sign of *Both*. (*v. 3.*)

*Señ. 4.* To make it yet more apparent, that our Obedience is the best *Argument* and highest *Expression* of our Love, let us compare the way of reckoning by our *Saviour* in the Text, with that most general way of reckoning which we observe amongst our *Selves*. Do  
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we not ever reckon *Him* the lovingst *Subject* to his *Sovereign*, whom we find the most exact in *keeping* the *Oath* of his *Allegiance*? And who, in reverence to his *Loyalty*, despiseth his *Livelihood*, and his *Life* too? Do we not worthily reckon *Him* the lovingst *Son* unto his *Parents*, who *obey's them in all things*, without *Exception*? And conforms to *their* will, however cross unto his *own*? Do we not justly reckon *Him* the lovingst *Servant* to his *Master*, who *goes* as soon as he is *sent* and *comes* as soon as he is *call'd*, and *does* exactly as he is *bid*? And does not our Saviour in the Text take the very same measure of our Affection? Does he not send us to our *obedience*, as the *manifestation* of our *Love*? He does not say, *If ye love me, believe the Truth of my Promises, and strongly rely upon my Merits; Be sure to honour me with your lipps, and call your selves by my Name; But, If ye love me, do the things that I say. If ye love me, perform my Will. If ye love me keep my Commandments.* Men may talk what they please of their *Love to Christ*; and praise *themselves*, as they do *Him*, as far as *words and phrases* come to. But if they are *Lovers* of the *World*, and make it their *Business* to get its *Favour*; if they either *defraud* or *persecute*, and seek to *build* their own *Greatness* upon the *Ruins* of *other men*; if they are *Servers* of the *Times*, and *lick* themselves for that Cause into *every shape*, and have mens persons in admiration because of Advantage; they are as far from *loving Christ*, as from *keeping his Commandments*. And so they are as distant from it, as *sincerity* is from *Diffimulation*. Which may be farther made appear by the Rule of contraries. For

*Self. 5. That* must needs be granted to us as the *greatest Expression of our Love*, the *contrary* to which

is the greatest expression of our *Hatred*. And suppose we *hated* Christ, as much as a *Julian*, or a *Jew*; could we do him a greater Injury, than that of *breaking his Commandments*? we cannot *whip* him at a *post*, or *nail* him again unto a *cross*, or thrust a *Lance* into his *Side*; for which we are not *thankworthy*, because we cannot. His *Body* being out of our reach, and lifted up above our malice at the right hand of God. But that which is dearest to him on earth, is the whole *Body* of his *Commandments*. Which whosoever breaks wilfully, would be as ready to break his *bones* too, had he but *Power*, and *Opportunity*, as well for the *one*, as for the *other*. His *Commandments* at the worst can be but voluntarily broken; And the *Devil* himself can do no more; And yet how many are call'd *Christians*, who do no less? Now what are all his *Commandments*, but *Exhibitions* of his *Will*? And therefore to violate the former, what less can it be, than to *make Head* against the *later*? And sure when *Christians* are *Antichristians*, by living in absolute *opposition* to the *declared will* of *Christ*, they do not only labour to put him *privately* to the *Blush*, but they *paradigmatize* him, and cast a *publick disgrace* upon him; or (in the words of the Apostle) *they even tread him under their feet*; and put him to an open *shame*. And this being clearly the greatest expression of their *Hatred*, 'tis plain the contrary to This is the greatest expression of their *Love*.

Heb. 6. 6.  
& ch. 10. v. 29.

SECT. 6. Shall I then give you the *character* of one that truly *Loves Christ*, that we may judge of *ourselves* in relation to him? The truest character I can give him is briefly this. He who does not so *profess* and *own* the Godhead of *Christ* in *words*, as to *deny* it in his *works*, with the antient *Gnosticks*; he who does not

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*fall down and worship the Idols and Images of opinion, which either Heresy or Schism would have ingraven within his Head; he who takes not his name in vain, either by preaching for a pretence, or by the Hypocrisy of his Prayers; He who breaks not the Sabbath, by his preferring Acts of Sacrifice to works of Mercy; or by the cheap and easy way of appearing Righteous unto men; He who honoureth his parents, both publick and private, Ecclesiastical and Civil; and cannot swallow the least Rebellion, though in pretence of the greatest liberty; He who commits not any Murder, under pretence of an Holy war; but is so very far from that, as not to be angry with his Neighbour, without a just cause, and an equal measure; he who commits not an Adulterie, no not so much as in his eye; nor admits of any whoredom, with his Inventions; He who neither screws himself into another mans Right by secret Fraud, nor breaks in upon it by open violence; But chooseth rather to be defrauded, and tamely delivers up his Coat to him that takes his Cloak from him; He who instead of being an anxious heaper up against hereafter, contents himself with his daily bread, and trusts Providence for the morrow. He who does not smite his Neighbour, no not so much as with the Tongue; does not invade his Neighbours Goods, no not so much as in his wish; but does in all things to others, as he would that others should do to him; 'tis he that truly loves Christ, because 'tis he that truly keepeth his Commandments.*

*sect. 7.* But here perhaps an *Antinomian* may thus object. If the case does stand thus, that none can truly love Christ, who do not keep his Commandments; and that his Friends are they alone, who do impartially perform *WHATSOEVER he does Command them;*

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(to use the words of Christ himself, *Joh. 15. 14.*) None by consequence are *the Friends* and the *true lovers* of Christ, but such an *irrational* sort of Creatures as *Wind* and *Water*. For whilst the *best men* on earth are a kind of *Rebels*, either by *doing* what he *forbids*, or by *omitting* what he *requires*. These *irrational things* are doing *WHATSOEVER* he *Commands* them. We know *the Waters* at his *Command* did very readily *drown the world*; and as readily at his *Command* did they *retreat* into their *Channels*. At his *Command* they *stood up*, and made a *Wall of Defence* on either side of his People *Israel*; yet at his contrary *Command* too, they *over-ran* and *swallow'd up* the *Egyptian Host*. When he said unto the *Wind* which threatned an *Hurricane* in the sea, [*Peace, be still,*] whereupon the *wind ceased*, and there was a great calm, (*Mar. 4. 39.*) *What manner of man is this* (said his *Disciples* in a *Fright*) *that even the wind and the sea obey him?* (*v. 41.*)

*saith.* 8. The Answer to this is extreamly obvious. For Christ directed those words, [*Ye are my Friends if ye do whatsoever I command you, and if ye love me, keep my Commandments,*] to Creatures capable of *Friendship*, because indued with a principle of *choice*, and *Reason*. Not only subjects of a *natural*, but of a *voluntary obedience*; an obedience sweetly *streaming* from the generous *Fountains of Love*, and *Gratitude*. But to the *Wind* and the *Sea* he could not speak in such language; Because however they were *punctual* in whatsoever he did *command* them, yet it was not out of *choice*, but out of meer *Necessitation*. And so their *punctual obedience* was but an *Argument* of their *weakness*. 'Tis true indeed that in respect of our Saviours *speaking unto the sea*, with a [*Σιῦτα, ἡσυχίῳτο, Peace, be* Mark 4. 39.  
H 2 *still,*]

*still,* ] we may by a figure at least aver, he gave it a Law, or a Commandment. And in as much as that *sea* did *do* exactly as he had bid it, we may *figuratively* call it the *sea's obedience*. But in as much as our blessed Saviour did *bring to pass* what he Commanded by power perfectly *irresistible*, and that the *sea* could *not possibly* nor have don what it did, it did rather *not resist*, than obey the precept. For the *sea* in that *calm* was *meerly passive*. And by an usual *Catachrêsis* was said to *do*, what in *propriety* of speech it did only *suffer*.

*sect. 9.* Yet I shall venture to draw a *motive* to our Obedience by way of *choice*, from the obedience of other Creatures which is by way of *Necessity*, because I find it the very method which God himself is pleas'd to use, whilst he is preaching to a *Rebellious, revolting people*, *Jer. 5. 22, 23*. For there he presseth them to obedience from the consideration of *the sea*; which though *unwieldy*, and *impetuous*, and apt to be *gadding of it self*, is yet so bound and *bridl'd up* by the *Command* of its *Creator*, as that it *never transgresseth* in any kind. Now what *Reason* is there assignable, why *we* are abler to *rebel* than the mighty *Ocean*? 'tis not sure that *we* are *stronger*, much less is it that God is *weaker*, in reference to *us*, than he is to *It*. The reason therefore must be taken from the *condition* of our *Wills*; and from the *different operations* which God exerteth upon *us*, and *Inferiour creatures*. On *us* he worketh by his *Grace*, in such a *competent kind of measure*, as that he leaves us a possibility either to *use*, or to *abuse* it. On *Them* he worketh by his *Omnipotence*, in such an *overruling* and *compulsatory* way, as to make their *obedience* become their *Nature*. If God should operate upon *us* by the same *Almightiness*, by which *he placed the sand* for

for the bound of the Sea, and by which he is able to subdue <sup>1</sup> Cor. 15. all things unto Himself, one of these two Absurdities would unavoidably follow from it. Either *first* that 'tis as impossible for men to violate God's Law, as for the sea to expatiate beyond the Bounds which he hath set it; or that *secondly* 'tis as *easy* for the sea to break forth beyond its Bounds, as for a man to be a *Sinner* or a *Transgressor of the Law*. But because these two are most insufferable Absurdities, it therefore follows of necessity, that God works otherwise upon *us*, than he does upon *irrational* and *senseless* Creatures. On *them*, by power *irresistible*; on *us*, by a *moral persuasion only*; which may strongly *incline*, but not *inforce* us. Nor can any reason be given, excepting only this one, why *men* and *women* who are indued with so much *Reason* and *Education*, should shew themselves more unruly, than the *Fire*, or the *whirlwind* with which 'tis *assured*; than the *sea*, or the *Tempest* where-with 'tis *driven*. Never was it once heard that God did utter any such wishes, *O that the sea had been obedient! O that the wind had not revolted! O that the fire had done exactly as I commanded!* For these did never disobey the *Absolute will* of their Creator. But God is oftentimes wishing throughout the Scriptures, *O* <sup>Deut. 5. 29.</sup> *that there were such an heart in them, that they would fear me, and keep all my Commandments always!* *O* <sup>Deut. 32. 39.</sup> *that they were wise, that they understood this, that they would consider their later end!* The reason is, because we fail in our obedience to the *conditional Will* of God, although the grace of God in us does give us *Ability* to obey. Nor do we *only* find him wishing in relation to the *present*, or *future* times, *O that they were wise! that they would consider!* But he hath wishes also which look on what is *absolutely past*; *O that my people had walked*

Psal. 81. 13.  
Iſa. 48. 18.

\* *Sinner Im-  
ploded.* part.  
2. ch. 3. Sect. 6.  
7, 8, 9, 10.

2 Cor. 8. 12.

walked in my wayes! O that thou hadst hearkned to my Commandments! O that thou hadst known the things that belong unto thy peace! which what less can it imply, than the sufficiency of Grace with the natural freedom of the Will, whereby those Rebels had been inabled, before they actually rebell'd, to have abstained from those Rebellions. For had not Israel once been able to have walk't in God's wayes, before the *habit* which they got of walking only in *their own*, God could never have expressed himself by *wishing*, O that Israel had walked in my wayes! For that had been in effect as if his wish had ran thus, O that Israel had *don*, what 'twas impossible for them to *do*. So as 'tis evident even from hence, that men do *break* his Commandments, not for want of an *ability*, but *will* to keep them. We want nothing but *love* to make us as *dutiful* out of *choice*, as the other Creatures are out of absolute *Necessity*. And 'tis our fault we want the *Habit*, because we want not the *motives*, or *means* of love. For (not to repeat the means and motives which I have \* formerly reckon'd up on the like occasion, it shall suffice me to say at present, that) God was in Christ reconciling the world unto himself, as well as by and through Christ reconciling himself unto the world. We have the means from *without*, for he hath given us *himself* to make us love him; which why should we not do, when he is every way *lovely*, or rather *loveliness itself*? We have the means from *within*, for he hath given us his *Grace* whereby to love him. And though by an argument *ab effectu* we often prove it not *irresistible*, yet we cannot but confess it to be *sufficient*; because he *commandeth* us to love him, and for the love we bear to him, to *keep his Commandments*. Nor does he *Command* *Impossibilities*. He expecteth not to *reap*, but after the measure



measure that he hath *sown*. The *highest pitch* of his *Commands* is that we love him *with all our Hearts*; that is to say, *with all our might*, or with the *utmost of our Ability*. And 'tis certain that we are *able to love him as perfectly as we are able*, because the *negative* to that would be a flat *contradiction*. And so 'tis very sound Logick, to say we *can* love our Saviour, because we *ought*. What 'tis a *duty* for us to *do*, is therefore *possible* to be *don*.

*Self. 10.* Why then *do* we not love him, whilst 'tis so evident that we are *able*? And if we *do love* him as we are able, why not give him our *obedience* as the greatest *expression* of our *love*? why should the privilege of our *Reason* make us more *lyable to Rebellion*, and by consequence more *unreasonable*, than that *inferiour* sort of Creatures which have *no reason at all*? Are those *Vassals* of the Almighty so wholly addicted to his Commands, and shall we who are his *children* be most *averse*? shall we *despise the Riches of his Goodness*, and *Forbearance*, because he is willing that his *Goodness* should fairly *lead us into Repentance*, and not that his *Omnipotence* should *dragg us to it*? Shall we be evil so much the *rather*, because *He is good*? And offend the more *boldly*, because his *Grace* hath *abounded to us*? Shall we break his *Commandments*, because he hath put it unto our *choice*, and not *inforc't us* to keep them *against our Wills*? Shall we convert that noble *liberty*, which he hath given us, into *looseness*? And take occasion to be *Rebellious*, from *Him* leaving us to be *free*? Shall we so very ill requite him for his great Favour and Partiality, as to become the very *worst* of all his Creatures under Heaven, because *He* made us the very *best*? Methinks it should *melt us into Obedience*,

*Obedience*, that God is pleas'd to deal with us as *noble* Creatures; as Creatures capable of *Friendship*; as Creatures made of the most *liberal* and most *ingenuous* *Constitutions*. That he is pleased to *persuade*, where he hath power to *Compel*; and so far forth to *command* us, as still to leave us *Free-men*. That he is pleas'd to speak to us, (as here he does) not in the stile of an *absolute Sovereign*, [*If ye cannot resist me,*] nor in the stile of an *Angry Judge*, [*If ye stand in fear of me,*] but rather in the stile of a zealous *Bridegroom*, [*If ye love me, keep my Commandments.*] This is most for our *Glory*, as well as *His*, that we be not only *punctual*, but *cheerful* also in our duties; and that we give him our *Obedience*, as the natural Issue of our *Love*. It being a *bravery* of Devotion, and a generous *nobleness* of Spirit, to be *afraid* of *Disobedience* to the Lord Jesus Christ, not so much because a *Judge*, able to *terrifie* and *drive* us from our *Corruptions*, as because he is a *Saviour*, who rather *draws* us to himself by the *Bands of Love*.

Hol. 11. 4.

But now 'tis time that I proceed to *another Emphasis* of the words, from whence will arise *another Inference*. That, having shew'd how our *Obedience* is the *greatest Expression* of our *Love*, I may prove it in the next place, an *unavoidable Effect* too. And that as it appears already, to be the *best*, and the most *solid*, so it may also be found to be, the most *Inseparable* instance of our *Affection*.

## C H A P. IV.

*Of Love and Obedience, in a Christian, as two inseparable Companions, every whit as inseparable as the Cause, and the Effect; or whatsoever else they are, whereof the one doth of necessity infer the other.*

SECT. 1. **A**N D first because there is a Fallacy which many impose upon themselves, whilst they think it as possible to *love* their Saviour, without the keeping of his Commandments, as to *know* or *apprehend* him, without the keeping of his Commandments, I shall begin with the great Difference betwixt the two natures of *Love*, and *Knowledge*. The *end* of *Knowledge* is to possess that which is *True*: but the *end* of *Love* is to possess that which is *Good*. Knowledge is an act of the *Understanding*, but Love a *motion* of the *Appetite*. Knowledge is seated in the *Head*, but Love especially in the *Heart*. Both are *possessed* of their *objects* by way of *union*; but the *union* of *Knowledge* seems merely *passive*, as being made in the *understanding*, which being possessed of its object is quite at *Rest*. Whereas the *union* of *Love* is wholly *Active*, as being made in the *Appetite*, and by consequence in the *Heart*; which being possessed of its object by an *Intentional union*, is so very far from *resting* content with *That*, that it employs every Faculty to gain the object that is *belov'd*, not only by an *intentional*, but *real union*. So great and wide is the difference 'twixt *Love* and *Knowledge*, that *knowledge* is but an *idle, unfruitful thing*,  
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till

till it is quickned by the *Industry* and *Heat* of *Love*. Our *Knowledge* of *Christ*, as we are taught by sad experience, is often *Barren*. But 'tis as evident by experience, that the *Love* we bear to him is ever *Fruitful*; and the *Fruit* it brings forth is ever the *keeping* of his *Commandments*. For

sect. 2. Secondly, This we are taught by the *light* of *Nature*, That to perfect our *union* with what we *love*, (by our Injoyment of its *possession*,) we are to use the best *means* whereby to make ourselves *lovely*; that so the person whom we *love*, may *himself* be a *Lover*, as well as *we*. And sure the most *effectual* *means* whereby to make our selves *lovely*, is our *Conformity* to the *Humour* and *Disposition* of what we *love*. For a *reciprocated* *love* implies a *Harmony* and *Concord* between two parties; whereby each *object* is *Agent* too; and each person *lov'd* becomes a *Lover*, by the *Conformity* which he finds unto all his *own humours* in That which *loves* him. Nor need we *labour* after this, as a thing gainable by *Art*, for nothing but *flattery* can stand in need of such *help*; and *flattery* is no more than the *Ape* of *Love*, just as *Art* is no more than the *Ape* of *Nature*. But if indeed we do intensely and truly *Love*, it will not be an *artificial*, but a most *natural* issue of it. To frame our *manners* and *Conversations* in proportion to the *temper* of our *Beloved*. Now if *Christ* is the *object* we truly *love*, we shall long after an *union*; and earnestly labour to *possess* him, by being first *possessed* by him. Because till he *stoops* to our embraces, we cannot possibly *rise* to *His*. And being convinc't he will not *have* us, until he finds us *worth the having*, (or at least in a capacity of being *Had*,) how shall we search after the *means* whereby to be *fitted* for his *Acceptance*?

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we shall incessantly cast about, which way to please him; and frame the *course* of our *Lives* to what we think *He loves best*. We shall *strive* and *contend* after the *knowledge* of his Will, with *this* intent only, that we may do it. And having found that his *Commandments* are the *Transcriptions* of his Will, we shall compose our whole selves to *the keeping* of them. And having don all we can, shall never think we have don enough; for that our *Love*, being *Infinite*, can never satisfie itself with any expressions which are *not such*. So that if we love Christ with the *whole Treasure* of our *Affection*, our *obedience* will know neither *end*, nor *measure*; but will be coveting to demonstrate itself as *Infinite*, as is that *object* which doth *attract* it. And this will farther appear by a Third way of arguing. For

*sect. 3.* Whatsoever 'tis we love, we love as *Beautiful* and *Good*. *Goodness* is *Beauty* in its *perfection*. The Sovereign *beauty* then of *Goodness* does by an absolute kind of Empire *command* Affection; at least from as many as have *eyes*, whereby to behold it as it is. And seeing that which is so *strong* as to *command* our *Love*, must needs predominate over *all* that our *Love* *Commands*, Therefore to *love*, is to be *subject*; and, as being in subjection, to pay *Obedience*. The truth of this *universally*, may be the better understood by a few *particulars*! For whatsoever loves *Honour*, or *worldly greatness*, does live a *Fendatorie* or *Vassal* to his *Ambition*. Whosoever loves *mony*, is basely a servant unto his *Avarice*, and to *that* is most ready to pay *obedience*. He who loves the *handsome outside* of *dust* and *ashes*, lives in subjection to his *Lust*, and does but go in those Errands on which It sends him. So whosoever he is that *loves* to live a *sober* and *righteous* and *godly* life, is

Rom. 6. 16.

most affectionately a *servant to the Lord Jesus Christ*, and does bestow his whole Time in doing the things that he Commands. Let the *object* of our Love be what it will, whether *God*, or the *World*; the *Flesh*, or the *Spirit*, still the Rule of the Apostle will be unalterably true, *That to whom we yield our selves servants to obey, His servants we are to whom we obey, whether of Sin unto Death, or of Obedience unto Righteousness.* Love is ever so sure to beget obedience, that when our *Saviour* would give a *reason*, why no one man can serve two masters, (meaning those two, call'd *God*, and *Mammon*,) he made his reason to stand in this, that no one man can love two Masters. For *either he will hate the one, and love the other, or will hold to the one, and despise the other.* So that if we love *God*, we shall be sure to hate *Mammon*; and if again we hold to *Mammon*, we shall rebel against *God*. Whereas if it were possible to love them Both, it would also be as possible to serve them Both; because by the persons whom we love, we cannot but love to be employ'd. The love of *Christ* doth constrain us, saith our *Apostle* to his *Corinthians*. And as *Christ's* love of us, so ours of Him doth even press upon us, and urge us, to keep his Commandments, and to do those things which are pleasing in his sight.

2 Cor. 5. 14.

But let us farther make it appear by a fourth way of arguing. For

sect. 4. Whatsoever we love the most, is either present or absent. And as when it is present, we most delight in it; so whilst it is absent, we do long the most after it. But the *Apostle* tells us expressly, that whilst at home in the Body, we are absent from the Lord; for we walk by Faith, and not by sight. So that if we love *Christ*,

2 Cor. 5. 6, 7.

Christ, we shall *long* after his *presence*; and if we truly *long* for it, we shall endeavour its *attainment*. And if we endeavour to reach the *end*, there will be nothing more natural, than to inquire after the *means*. And finding the means to be *obedience*, we shall undoubtedly *obey*. The *Helkesaite* prov'd nothing but that themselves were *stupid sinners*, in conceiving it possible to *deny* Christ with the *Mouth*, and yet to *love* him with the *Heart*. For the *Heart* in a *Man*, like the *Spring* in a *Watch*, is that that sets all on work, both *Tongue*, and *Eyes*, and *Hands*, and *Feet* too. If with Rom. 10. 10. the heart a man believeth unto righteousness, 'tis very certain that with the mouth he will confess unto salvation. He will *obey* his dear Master in every kind; both by *speaking*, and *living*, and *dying* for him. If he is but once mounted on the *wing* of pure *Love*, he cannot choose but be transported by the *wing* of desire too, and will incessantly be *flying* in every errand, upon which his *Beloved* shall please to send him. Which may once more appear by a fifth way of arguing. For

*sect. 5.* Carnal fear is the greatest and strongest Barr to our *Obedience*. But there is no fear in love; perfect love casteth out fear, 1 *John* 4. 18. And as it casteth out fear, so it establisheth a *Hope* too. And *Hope* is evermore a *spur*, by which we are urged to our *Obedience*, from its expectance of our *Reward*. It was this *Love* and *Hope*, which made *S. Paul* follow Christ, through every rough passage by *sea*, and *land*. He was so amorous of his Saviour, and so piously ambitious of the *Glory* to be reveal'd, that he *rejoyc'd* in his afflictions; and was readier to *dye* for the *name* of the Lord Jesus, than to fail in any point of yielding *Obedience*



Rom. 8.

dience to his *Commands*. Nor is it truer of *S. Paul*, than of *all* the meanest *souldiers* in the *Army of Martyrs*; That neither *distress*, nor *persecution*, nor *nakedness*, nor *famin*, nor *peril*, nor *sword*, nor *life*, nor *death*, nor *any other Creature*, had any power to *step in* betwixt their *Love*, and their *Obedience*. The reason of it is obvious, as 'tis to say that they were *Members* of *Jesus Christ*; not only *reputed*, but *real members*. And 'tis natural for a member, as to *love* its own *Head*, so to live in *Obedience* to its *Direction*.

Psal. 39. 3.

Cant. 8. 6, 7.

*Self. 6.* Thus I seem to my self to have made it evident, that *Love* is ever that *cause*, of which *Obedience* is the most natural and most inseparable *effect*. 'Tis still as ready to *obey*, as *water* is to *wet*, or *fire* to *Burn*. Nor can it better be represented, than by the nature of that *active* and *subtle* Element. *Knowledge* we may say is a kind of *light*; but *Love* is more properly a sort of *Fire*; and with that when the *Heart* is once sufficiently inflam'd, it cannot but send up those *sparks* of *Zeal* and *devotion* to its *Beloved*, which do *inkindle* a special *Pleasure* in doing the things that he *commandeth*. The *Psalmists Heart* was *hot* within him, *so hot*, that he tells the *fire was kindled*; and though he long held his *Peace*, yet his love did *so burn*, he was not able to *suppress* it, and so at last he *spake with his Tongue*. We may say therefore of *Love*, what the *spouse* in the *Canticles* doth say of *Jealousie*, (which is but one of *Loves Daughters*,) *The Coals thereof are Coals of Fire*, which hath *so vehement a Flame*, that *many waters cannot quench it*, neither can the *floods drown it*. Love indeed is such a *flame*, as must *evaporate*, or *expire*, or *burn out* its way through all that labours to *keep it in*. A thing so *busie*, and *industrious*, as that in truth it can

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no longer be called *Love*, than it is *doing* somewhat or other in *complaisance* and *compliance* with its *Beloved*.

*sect. 7.* Having now passed through the *Proof*, proceed we briefly to the *use* we are to make of this *Inference*. And first of all let us consider, that if *Love* and *Obedience* are two *inseparable Companions*, (the former as the *Cause*, and this later as the *Effect*,) It concerns us as much as our Souls are worth, to take a care that our *Love* be rightly *fixt* and *directed*. For it transforms us into the *Image* of whatsoever thing it is that we love the most. And according as our *object* is *good* or *evil*, It either put's us upon the *noblest*, or *meanest* offices in the world. If its object is *right*, we are the *best* sort of *men*; but if it is *wrong*, the *worst* of *monsters*. It being with *love*, as it is with *fire*, which in proportion to the matter on which it feeds, doth send up the *sweetest*, or *noysom'st* vapours. If it feeds on such matter as *Grass*, and *Tallow*, it cannot choose but have a *noxious* and *stinking* breath; if on *Cinnamon* and *storax*, it fills the *Air* with a *perfume*. And just thus it is with the *flame* of *Love*. If it fixes upon *Christ*, it *breaths forth* nothing but pure *obedience*, and so abounds with *good works*, which are a *sweet-smelling savour*; such a *sacrifice of Incense*, as with which *God is well pleas'd*. In which respect alone it is, that the *Bridegroom* in the *Canticles* is thus exprest to court his *spouse*; *How fair is thy love, my sister, my spouse? How much better is it than wine, and the smell of thy garments than all spices? A garden inclos'd is my sister, my spouse; Thy plants are an Orchard of Pomgranates, with pleasant Fruits, Camphire, and Spikenard, Calamus, and Saffron, with trees of Frankincense, Myrrh, and Aloes.*

Thus

The Application.

2 Cor. 2. 15.  
Eph. 5. 2.

Cant. 4. 10, 11.  
12, 13, 14.

Thus our Saviour is suppos'd, in *Solomons* elegant *Hy-  
potyposis*, to set out the *Graces* of his *Church*, and so  
of every *soul* in it, espousing *Christ* for her *Bridegroom*,  
and his *Commandments* for her *guide*. Whereas if our  
*Love* does fix, and feed upon the *Creature*, it ~~sen~~<sup>ts</sup> forth  
a dangerous and loathsome *stench*: a *stench* *foodions*  
to God Almighty, that *sin* (for this reason only) is  
called *βδέλυγμα* in Scripture, which does equally sig-  
nify what is *abominated*, and *stinks*. Yet in this very  
*mire* men of *swinish* affections delight to *mallow*. For  
whatsoever 'tis we *love*, be it as *ugly* as the *Devil*,  
we *paint* it *handsom* in our *thoughts*, and *blot out* all its  
*deformities* with our *Imaginations*; and so we *love* it  
not as it is, but rather as it is *disguis'd* and *fancied* by  
us. And hence it is that we are *able* to be so *passio-  
nately* in *love* with some *Bosom sins*, though so much  
*uglier* than the *Devil*, that *sin* alone hath been able to  
*make* him *ugly*. For when our *spirits* are so *unworthy*  
as to ask Counsel of our *Flesh*, our *flesh* presents it to  
us as *lovely*. And from that instant forwards, we look  
upon it with a *Fleshly*, that is to say, with a *Lovers*  
eye. And sure the *Eye* of a *Lover* sees *no defect* in  
its *Beloved*. The *blackest Crow* in the world is much  
more doated on by a *Crow*, than whatsoever we can  
commend in the *whitest Turtle*. But this is only a *simi-  
litude*, cannot deserve to be a *Proof*. For we as *Sin-  
ners* do owe to *Industry*, what the *Crow* does to *Na-  
ture*. Being naturally *unable* to doat on *sin*, as it is  
*sin*, we are fain to *dress it up* with some *Turtles Fea-  
thers*. And having so don, we are fain to use our *wits*,  
to make ourselves become *stupid*. Speaking no better  
of *sin* than this, that it has comeliness in its *kind*,  
and is *proportionably* *handsom*, and *comparatively* *good*  
too. Not good in *itself*, nor good in *others*, but yet *the*  
*Flesh*

ποῦν βδέλυ-  
γμα. Rev. 21.  
ult.

*Flesh* represents it as good for us. Avarice is good to increase our *Treasure*. Ambition is as good to advance our *Credit*. Luxury good to banish *Melancholy* and *Sadneſs*. Another mans Avarice is flat *Idolatry*; but our own is *Good-husbandry*, because our own. Another mans *Knavery* deserves a *Gallows*; but when it lyes in our *Bosom*, 'tis a most necessary *Prudence*. We hate the *Proud* and the *Aspiring* the most that may be; whereas in us 'tis but *Bravery* to be *Ambitious*. Another man's *Exceſs* is a *scandalous Sin*; whilst our own is but an *Argument* of the *Right* which we have to the *Creature-comforts*. Now by what are we betray'd to all these *mischiefs*, but by the meer *misapplying* of our *Affections*? And what then have we reason to be more afraid of, than of *ſetting* our *Affections* upon the *Earth*? We find by evident *Experience*, (and in all manner of *Cases*,) that such as is our *Love*, such will be our *Submissions*, whether to that which is *above*, or which is infinitely *below* us. 'Tis This hath made ſo many *womanish uxorious Husbands*; ſo many *childiſh indulgent Parents*; ſo very many *ſervile obedient Maſters*. 'Twas this made *Abab*, (I do not ſay the *Husband*, but) the *Wiſe* of *Jezebel*; and *Eli* a *ſlave* unto both his *Sons*; *Herod*, though a *King*, an humble *ſervant* to *Herodias*; *Darius*, though an *Emperor*, meanly *gaping upon Apame*; and *Hercules*, though an *Hero*, ſubmitting tamely to the *blowes* of a feeble *Omphale*. Nor will it be otherwiſe with ourſelves, who are called *Chriſtians*; who having the *Earthineſs* of their *Love*, ſhall not be able not to *ſtoop* to their *Idols* too. If we love *Herod*, as He *Herodias*, we ſhall keep his *Commandments*, as He did *Hers*; though this be one of his *Commandments*, that we *ſlay* our own *Infants*, put to *flight* the child *Jeſus*, and joyn ourſelves with a *Pilate* to plot his *Death*

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too.

1 Eſdr. 4. 3.  
 παῖδες ἐν  
 τῷ Οὐρανῷ  
 γενοὶ ταντα-  
 λῶν. Lucian.

too. But if we love the same Jesus, as much as Herod did Herodias, we shall obey him as exactly, as He did Her. For we shall turn the right cheek to him that strikes us on the left. To him that takes away our cloak, we shall yield our coat also. When we do well, and are beaten, we shall not threaten, but intreat. We shall lay up our Treasure, not in earth, but in Heaven. And whether-soever Christ calls us, to Herod's Court, or Pilate's Hall, to the Garden, or the Cross, we shall esteem it our greatest Riches, To leave all we have and to follow Him.

sect. 8. Seeing therefore 'tis so evident, that where-soever there is Love, there cannot choose but be obedience, and that our obedience cannot choose but be agreeable to our Love; our first Endeavour is to be this, that we beware what we love. And since tis natural for us to love the individuals of our own species, who do carry God's Image as well as we, and betwixt whom notwithstanding there is very great difference; let it be our next Endeavour, that we beware whom we love. Lastly, because we are commanded to love our enemies; and therefore more than permitted to love our Friends; let it be our third Endeavour, that we beware how we love. We must love one another, or else we cannot love Christ; not at least in such sort, as to keep his Commandments; one of the chief of which is this, that we love one another. Our love is to abound more and more towards all men; especially towards all the household of Faith. But we must love them in measure, not at all in perfection; not in such an high pitch, as to keep their Commandments without exception. We are in some cases oblig'd to call no man Master upon Earth; and to obey him.

him that saith, *be ye not the servants of men.* We are to love one another, for *Christ's* sake only; and only *Christ* for his *own.* Now to prevent our being careless, whether we love him, or love him not, or whether so as will suffice for the due keeping of his *Commandments,*

Sett. 9. Let us *secondly* consider the *unspeakable* danger of our *Defect.* As first the perfect impossibility of ever entering into his Glory, without the *keeping of his Commandments*; next the equal impossibility of ever keeping his Commandments, whilst we are *cold* in our Affection to *Him,* or *Them.* One of the *chief* of his Commandments, which he deliver'd to us as *Christians,* and by which we are *distinguish'd* from *Jews* and *Gentiles,* is *love your enemies, bless them that* Matt. 5. 44. *curse you, do good to them that hate you, and pray for them that despitefully use you.* But how *incapable* are we of *that,* whilst we are *wanting* in our love unto *Christ himself,* who is so far from being an *enemy* to any of us, that 'tis a kind of a *Meiosis* to call him *Friend?* Again 'tis *another* of his Commandments, *that we rejoyce in persecutions, that we deny our own selves;* Matt. 5. 12. and that *taking up his Cross,* we do so follow him, Mark 10. 21. as to *hate our own lives in comparison of Him,* which Matt. 16. 24: (though absolutely \* *necessary* to our being his *Disci-* Luke 14. 26. *ples,* yet) how *incapable* are we of doing, unless we \* Matt. 10. 37. *love him a great deal better, then both our ease, and* Luke 14. 26, *our Pleasures, our Reputations, and ourselves too?* 27. 33. And then how highly does it concern us to *wear* ourselves from *this world,* with whose *love* the love of *Christ* is said to be utterly *inconsistent?* (*Jam. 4. 4.*) Shall we then be verier *Babes* than our *sucking children,* by being *fonder* of *the world,* which is a *strange* and a

cruel Nurse, than *they* are ever wont to be of the *Mother's Breast*, from which they draw the very substance and means of *Life*? Shall we not *wean* our selves from the *world*, from whence we *suck* nothing but *Poison*, and the *preparatories of Death*, by the same Art and Method, which we use in the *weaning* our *sucking Infants*? Is it not a very *sad* and *unexcusable* Absurdity, that the *Tall Parents* should go to School to their poor *Brat* of a *span long*, and yet complain of too *hard a lesson*? That they should lay upon their *Infant* an heavier burthen, than they are willing to bear *themselves*? That the *Babe* of a *year old* who is not able to distinguish between a *Fish* and a *Scorpion*, should be put upon the *practice* of *self-denial*, whilst *themselves*, however *aged*, are hardly yet ripe for the *doctrine* of it? An absurdity very *shameful*, but no whit *strange*, because our customary *experience* that so it *is*, does *extenuate* the *wonder* that so it *should be*. And yet as we never can *obey* Christ, until we *love* him; so the true *love* of Christ can never *enter* into our *Hearts*, untill the *love* of this *world* hath had its *Exit*; Nor can we *cease* from our love of a tempting world, until, as *children* from the *Breast*, we are *weaned* from it. And hence it was that the *Cradle* became the *Pulpit*, from whence the *sucking child* preach't to the *Prophet David*, whose choicest *learning* was to *refrain*, and to *keep his*

Ps. 131. 1. 2. 3. *soul*, like as a child that is *weaned* from his *Mother*. And from this very *Topick* did God upbraid his people *Israel*, who were rather *of years*, than *of discretion* to be men, *Isa.* 28. 9, 10. For sooner will a *Babe*, who is not weaned from the *Breast*, attain to *knowledge*, than his *Parents* to *Religion*, being not weaned from the *world*. Now to enable our selves the better for the transforming of our love from the *world* to *Christ*,

sect. 10. Let



*Self.* 10. Let us be resolute in the *third* place, to converse with *it* less, and more with *him* than we are wont. For a *competent* familiarity ingenders *love*, though *too much* of it begets *contempt*. But *Discontinuan*ce breeds *coldness* and *indifferency* in our Affections. As therefore the way to wean an *Infant*, is to *sever* him from the *Breast*, whereof the *Infant* grows *careless*, when sufficiently accustomed to *other meat*; so to wean *our selves* also from the *embraces* of the *world*, we must *abandon* its company, and *discontinue* our Acquaintance, and *accustom* ourselves to *another diet*, that is to say, to the *law of Christ*. And then by being so accustomed, we shall be *careless*, if not *forgetful*, of worldly Pleasures and Delights. I do the rather crave leave to dwell on this somewhat the longer, (notwithstanding what I have spoken to the same end and purpose in other places,) because there are who do impose to great a Fallacy on themselves, as to conclude against the pleasures of living *strictly*, merely from their *own want* of a *due experience*. A thing of so very great importance, that even

\* *Endoxus*, and *Epicurus*, though the great Patrons of *Sensuality*, did recommend a *life of virtue* to all their Followers, not from a Principle of *Piety*, but *Pleasure only*. Not as the nobler way of life, but the more voluptuous. The reason is, they had try'd both courses; and so were Profelytes not to *virtue*, consider'd simply in it self, but to the *Pleasure* a met with in it. So important a thing *essay* of a method, before we rashly

But

\* *ἀρετῆς* *ἡδὺς* *ἀνθρώπων* *ἀντιπαρὶ* *ἑαυτοῦ*.  
 — *ἡ* *ἀντιπαρὸς* *αὐτοῦ* *ἡ* *ἀρετὴ*, *ὡς* *τὴν* *τῆς*  
*ἡδύς* *ἀρετῆς*. Aristotle. *ethic.* l. 10. cap. 1.  
 \* *Virtutis* *colui* *non* *tamquam* *per* *se*  
*bonus*, *sed* *in* *quantum* *appetimus* *per* *se*  
*quod* *vivendum*, *vel* *quia* *vitam* *sati-*  
*orem*, *&* *voluptatem* *efficiunt* *plenio-*  
*rem*. *Nec* *iustitiam* *consequi* *per* *se* *opta-*  
*bilem*, *sed* *quia* *incurramus* *offensam*.  
 Torquatus apud Cic. de Fin. l. 1.  
 \* *τὰς* *ἀρετὰς* *ὡς* *τὴν* *ἡδύς* *ἀνθρώπων* *ἀντιπαρὸς* *αὐτοῦ*,  
*ὡς* *ἡ* *ἀρετὴ*. Epic. apud Laert. l. 10.

But how can any man pass a judgment, touching *Colours* and *Shapes* which he never saw? or touching the *favour* of a *dish* which he never tasted? or touching the *happiness* of a *life*, of which he never had the *Patience* to make a *tryal*? Let *Christ* but have as fair quarter, as *the God of this world* is wont to meet with; let the *keeping* of his *Commandments* be try'd as *much*, and as *farr*, as the *breaches* of them; and then if the greatest *Apolausticks* do not subscribe to the *delights* of a new obedience, we may venture to give up our *Christian Cause*. For though the *yoke* of *Christ's Precepts* is somewhat *rough* at the *beginning*, yet there are thousands who can attest, that it grows *smooth* by being *worn*, and much the *fitter* for our *necks* too. In every thing that can be nam'd, be it an *Art* or a *Science*, a *Faculty*, or a *Trade*, we know 'tis *usage* and *practice* which breeds *perfection*. He who *first learns* to write, or read, will find it *troublesom* to the *Flesh*; which yet by using *much* and *often*, he will not find inconsistent with *ease* and *pleasure*. And exactly thus it is in the *School of Christ*; where the very same *lesson* which is most *irksom* in the *beginning*, is by *use* and *experience* made most *delightful*. We may be wedded to the *best* things, as we are commonly to the *worst*, by such a *custom* of conversing with *them alone*, as will become an *artificial* *acquir'd Nature*. For as a sinner, when you reprove him for his *swearing*, or *drinking*, or any other vitious *Habit*, will say, he is so us'd to it, as *not* to be able to *abstain*; So if a man be as much us'd to the *Commandments* of *Christ*, and is able to say with *David*, *all the day long is my study in them*, he will not be able to *abstain* from thrusting his neck into the *yoke* of his Master *Christ*. The *yoke* will keep his Neck so *warm*, he will not dare to leave it off; and that

that for fear of catching so great a cold, (that is to say, so great an *Absence of love to Christ*;) as will carry him for warmth to the *Fire of Hell*. If he is ask'd why he refuseth his portion of voluptuousness, eates the *carpe* Bread of *Honey*, or wearrs undey himself in *Meditation* and *self-denial*; his answer is, he is so us'd to this course of life, victorious custom hath so subdu'd him, and conscience keeps him so much in *Awe*, that what with *Fear* on the one side, and pleasure on the other, he hardly knows how to be more voluptuous. His *Fasting*, and *Praying*, *Mortification*, and *self-denial*, *Meditation*, and *Solitude*, are grown agreeable to his *Temper*, and *Frame of mind*. He is gratified by his strictness, and very much pleas'd with his Severities. He is delighted with the thing which carnal Commandments are afraid of, and vicious persons cannot indure. Has fought so long as a *Souldier* under the *Captain of his Salvation*, that fighting is one of his *Recreations*. Fighting, I mean, against the enemies of *Christ*, against the *world*, and the *Flesh*, and the *Powers of Hell*. 'Tis one of the highest of all his Pleasures, to be above the Pleasures of *Sin*; and one of his innocent ambitions, to tread ambition under his feet. All he covets, is contentment: and all he lusts after, is a *Dominion* over his *Flesh*. The greatest of his aims, is to be victor of all he fights with; and the greatest of his victories, is that he gets over himself. So beneficial is the duty of being habituated in vertue, that (as I said once before,) it makes the glorious *Work of Grace* become a kind of *second Nature*. For as the *Love* we bear to *Christ* begets the keeping of his *Commandments*, so does our keeping those *Commandments* as much improve and cherish in us our love of *Christ*. We shall not be able to abstain from the love of *Christ*, when there

there is something in *ourselves* to which the *Nature* of *Christ* himself, does hold *conformity* and *agreement*; and our *keeping* his *Commandments* will beget such a *conformity*. It will, I say, beget in *us* such an *Harmonie* with *Him*, as must needs infer in *Him* an equal *Harmonie* with *us* too. And wheresoever there is *Harmonie*, there *will* be *Love*, in things rational; As wheresoever there is *Love*, there will be *keeping* of *Commandments*.

*Self. II.* We may know therefore by this, whether or no our *Hearts* *deceive* us, when they make us believe that we *love* our *Saviour*. And so by consequence 'tis a Transition to the *fifth* and *last* *Inference* the Text affords us.



ments.] Such as are *keepers* of Christs Commandments, with a *Belief* that 'tis the way whereby to *enter into life*, and that in *this* they are to *work out their own Salvation*, are not allowed a better character, than that of good *legal and moral men*. And the good works of such as *These* are but *glittering sins*, in the opinion of those *projectors*, who are such *Niggards* as to *ingross* the work of *Redemption* to themselves. But such as *break* Christs Commandments, with a *Belief* that they *cannot*, or *need not* keep them, (whilst they can break them so *securely*, as not to fall into a doubt of their being *sav'd*,) yea that they *ought not so* to keep them, as of *necessity* to *Salvation*, *these* they peremptorily reckon amongst the *Vessels of Election*. And are not *they* very sufficiently misconceived of *themselves*, and their love to *Christ*, who rather than acknowledge any want of love to him, will ascribe their foulest crimes to the *overflowings* of their *Affection*? So very *ease* a thing it is for men to be *flatterers of themselves*, and quite mistaken in their *Affections*, that as they who *slung stones* at their Heathen God *Hermes*, made no doubt but they did it in *pure Devotion*, so there are Christians who seem to think, that they can *break Christs Commandments* with every whit as good a *zeal*, as *Moses* brake the *two stones* wherein the *Commandments* were but *written*.

And therefore in this consideration, it does concern us very neerly to bring our Love to the *Touch-stone*, before we pass it for *currant* in our *esteem*. We are to follow that advice which *S. Paul* gave to his *Corinthians*, *That we examin our selves whether we be in the Faith, and that we try our own selves*. It being so ordinary a thing, for *Devils* to be transformed into *Angels of light*, and for the *worst* kind of *vices* to look like

like the greatest and fairest virtues, that the most talkative Professors of Christian Purity and Knowledge are seldom able to distinguish betwixt *Hypocrisy*, and *Love*; betwixt *Attrition*, and *Contrition*; worldly sorrow, and *Repentance*; betwixt *Presumption*, and lively *Faith*; betwixt *Security*, and *Assurance*; or a downright *Stupidity*, and *Peace of Conscience*; which shews the use and the necessity of bringing them all unto the *Test*, that so we may not be in danger to take them for more than they are worth; nor persevere in those *Habits*, of which we cannot too soon be *stript*. That we may not overgreedily catch hold on a *Fish*, which will prove in conclusion to be a *Scorpion*; nor please ourselves with an opinion of our great *Love* to Christ, which will be found after *Death* to have been but a great *Disimulation*. By what hath hitherto been spoken.

I do not doubt but 'twill be easily agreed by all, that men are apt to be mistaken in the nature and measure of their *Affections*, and that by consequence it concerns them to make a *Tryal*, whether their *Affections* are right, or wrong. All the difficulty will be, how to agree upon the *Touch-stone* by which the *Tryal* is to be made. And seeing the world is to be divided about the choice of this *Touch-stone*, (some liking one thing, and some another,) I think it fit in proportion that I divide my *Discourse* too. Speaking first of the *Negative*, by shewing what it is not; and then in the *Affirmative*, by shewing clearly what it is. A method the rather to be admitted, because to refuse that which is *False*, is in itself of great virtue to discover that which is *True*.

The vulgar sort of professed Christians, who are the speculative *Solifidians*, will not submit to any *Tryal*,  
unless



unless their own *Fansie* may sit as *Judge*. And being destitute of obedience to the *Commandments* of Christ, which should be a *witness from without* of the love they bear to him, whereby they might *prove* it to *other men*; they appeal to the *strength* of their own *persuasion*, call'd a *witness from within* of their Love to Christ, and whereby they pretend to prove it inwardly to *themselves*. But this is an Error so full of danger, and indeed so void of sense, that I know not if I may judge it more *extravagant* in *itself*, or more *pernicious* in its *effects*. For 'tis apt to place *presumption* on the right hand of *Faith*; and does make the *sanguinists* *Hypocrites* to pass in disguise for the *holiest* men. Mistake's a *callous*, and a *scar'd*, for a *quiet* Conscience; and sets up every mans heart as the great *Touchstone* of his Affections, though *itself* needs a *Touchstone* the most of any. For what saith God by the Prophet *Jeremie*? *The Heart of man is deceitful above all things, and desperately wicked, who can know it?* Touching our heads, and our hands, and other parts of our composition, we may be easily supposed to have some knowledge; But God alone is the searcher of all our hearts, *Jer. 17. 10.* And are not they in a goodly way of being rectified in judgment, both concerning *themselves*, and their love to *Christ*, who take their measures from the *Fountain of all deceit*? God was never more angry in the Times of the Law, than with them who were *Prophets of the deceit of their own Heart*, *Jer. 23. 25.* Those *Plaisterers of Satan*, whose custom 'twas to *dawb with untemper'd mortar*, and to *heal the wounds of the people slightly, speaking peace to their Consciences* before their Consciences had Peace with God. And 'tis as evident from the words of the wise King *Solomon*, (*Prov. 24. 24.*) that nothing but

Waes

*Jer. 17. 2.*

*Compare Isa. 5.  
20, 23. with  
Jer. 23. 14-33.*

Woes and Imprecations belong to those *Temporizing* and *Popular Teachers*, who do nourish *themselves* with the peoples *Favour*, by nourishing the people with their *deceits*. For there is **no higher way** whereby to *gratify* the Devil, and make **him glad**, than by lulling poor souls into *carnal security*. Nor can a speedier course be taken to make them *carnally secure*, than by making them believe, that let their Sins be what they can be, they may be *lovers of Christ*, and *vessels of absolute Election*, and can never fall *totally*, much less *finally* from Grace, and that for this reason, because they *think* so; because they are inwardly *persuaded*; because 'tis *set upon their Hearts*, (as they use to word it;) because they take it for *granted*, and do not make *the least doubt*. A way of reasoning I cannot tell, whether more *common*, or more *irrational*. For to say, they are *assured*, because they *steadfastly believe*; or that they *know* they shall be sav'd, because they are *strongly persuaded* of it; is to argue that they *know*, even because they *know not*. For *Faith*, and *Knowledge*, (in the proper acception of the words,) cannot be *converfant* at once about the very *same object*. And that men may take *that* for the *voice of Conscience*, or else for the *whisper of God* within them, which yet is nothing in the world, but either a *forgerie* of the *Head*, or a *Deceitfulness* of the *Heart*, is very evident from the Scriptures both of the Old and New Testament. For there we read of a *Generation* (a) *who are* (a) *Prov. 30.* *pure in their own eyes, yet are not washed from their fil-*<sup>12</sup>  
*thiness*. (b) *Who bless themselves in their own Hearts,* (b) *Deut. 29.* *saying, we shall have peace, even whilst they persevere*<sup>13</sup>  
*in adding Drunkenness to Thirst*. We read of the *Hy-* (c) *Job 8. 13.* *pocrites having an Hope*; but we read too, that *it shall*<sup>14</sup>  
*perish*. (d) We read of *Priests teaching for hire*, and (d) *Mic. 3. 11.*

*Magistrates*

*Noat*

See the Con-  
fession of Faith,  
by the Assembly  
of Divines. ch.  
18. p. 31.

See the Peni-  
tent Murderer,  
in the Account  
of Thomas  
Parson.

*Magistrates judging for reward, whilst yet they lean upon the Lord, and say, is not the Lord among us? none evil can come upon us. Many will plead their great merit, who yet shall be damn'd in the day of Judgment. Matth. 7. 22, 23. And even the children of the Devil may think that God is their only Father, Joh. 8. 11. All which being consider'd, I cannot approve of their skill or kindnes (whereof we have an account in Print) who taught an horrible Malefactor to please himself with this syllogism, after his sentence of Condemnation for wilful murder. [God hath said, whosoever repenteth, and believeth, shall find mercy, and be saved. My Conscience telleth me, and witnesseth to me, that I repent, and believe; and am one of those [whosoever,] therefore Christ is mine, I shall find mercy, and be saved.] Now admit that this Murderer was in a very safe state; yet sure he took not the way to prove it, but only the way that he had been taught. For what he took to be the dictate or suggestion of his Conscience, might be possibly nothing more than the delusion of his Phantasie, or the pleasant deceit of his Imagination. And this is certain, that unless by Repentance he meant Amendment, (which he could not well discover as he was hastening to the Gallows,) and unless by believing, he meant an Operative Faith, such as worketh by love, and by such a love too as is the fulfilling of the law, (which he could not well be sure of as he was going into his Grave,) there was not so much as a possibility, that he should prove himself sure of having an interest in Christ. The murderer should therefore have argued thus, [Whosoever believeth and repenteth, and does both sincerely, so as to lead a new life, and to bring forth fruits meet for Repentance, He hath an interest in Christ, and is in a state of Salvation. But I believe, and repent, and I hope sincerely, and also*

also hope that if I live, I shall lead a new life; therefore I humbly hope I have an interest in Christ, and, in consequence of that, am in a state of Salvation.] In the mean time he should have pray'd, (and his Teachers should have helpt him, both by their Prayers and their advice,) that God would deliver him from the danger of being deceived by his own Heart, into security and presumption, which would only have betray'd him into a mischievous consolation; he having deserved by his Impieties to be one of their number, who are delivered up unto strong delusions, and wholly left to believe a lye. 2 Thess. 2. 11.

This, I say, should have been don; because there is nothing more agreeable to the condition of such a Penitent, as had been lately (by his Confession) at once a Robber, and a cheat, a fornicator, and a blasphemer, and even a murderer of his brother, (sleeping innocently by him in the very same bed,) than to mingle his Faith with pious Fear, and his Hope with that holy trembling, wherewith we all are to work out our own Salvation. Philip. 2. 12.

Now having hitherto made an Amulet for the contagion of the Times, by the negative part of my undertaking, which hath been only to discover how we must not examin our love to Christ, and which is not the true Touch-stone whereby our state is to be try'd; I am next, in the Affirmative, to recommend that authentick, and only warrantable Touch-stone, which is approv'd for the purpose in holy writ.

And first the words of my Text may serve to be their own proof. Because our Saviour did not say, as he was going out of the world, if ye love me, make it appear by being sorry for my departure; for they might easily be sorry, meerly in love unto themselves. Nor if ye love me, make it appear, by your inward persuasion

persuasion

*perswasion* that ye love me; for such a *perswasion* is often *false*, and when it is *true*, is not also *Scientifical*. Nor if ye love me, make it appear, by your *outward perswasion* that ye love me; for every *Hypocrite* is a *Professor*, and every one that *hates* him can *love* in *Tongue*. They who *crucified* their Saviour did give him very fine wordsto, *Hail King of the Jews*, when yet they *cloathed* him in the *Purple* of his own *Heart blond*. But the saying of our Master was briefly this, *If ye love me, keep my Commandments*; which is as if he should have said, *make it appear by your Obedience*. Let me see the *solid Issue*, let me feel the good *effects*, and taste the *fruits* of your *Affection*.

We may know the true *Test* of our *love* to *Christ*, by what we find to be the *tryal* of *one mans* love unto *another*; which cannot possibly be made by an *inward perswasion* in the *one*, or an *outward profession* in the *other*. But he who *gives* us the richest *presents*, and is *readiest* to do us the greatest *good*, is most *unweariedly delighted* in our *converse*, and most *sensibly toucht* in our *Reputation*, joys the most in our *welfare*, and most *condoles* in our *affliction*, is not *sparing* of *cost*, or *care*, when he thinks he can *spend* them to our *Advantage*, and is *ambitious* to *indear* us on all occasions, although it be at the hazard of *Life*, and *Fortune*, He is the person of all the world, whom we do reckon as our *truest* and *solidst Friend*. And by the very same *measures*, are we to judge of *that love* which we bear to *Christ*. If the *beauty* of his *Goodness* is really enter'd into our *Souls*, and hath *ingraven* in our *Breasts* the *Image* of him; it does not only *inkindle* in us the fire of *Love*, but *rouzeth* it up into *Desire* too, and apply's it to the *Object* which the fair *Image* does *represent*; thence we are fixed with *Attention* in *contemplation*

templation of his beauty, and take such pleasure in that attention, as to *dislike* the very things with which we were wont to be delighted; and that for this reason, because they offer to *divert*, and as it were *pluck* us from our *injoyment*. For we are *pleas'd* with his *presence* in every thing that *represents* him; be it the *strictest* of his *Precepts*, the *poorest* of his *Members*, the most *despised* of his *Messengers*. We love to *think*, and *speak* of him, when we consider him as he is *absent*. The very *Remembrance* of him is *sweet*, and therefore frequently *recurr's*. And this our Love is still *improv'd*, by him by whom it is *begun*. For we love him still the *more*, the *more* we love him. At last the soul is set on fire, which burns up all the *droß* in us, *devours* our love of the *Creature*, becomes *Predominant*, and *unquenchable*, the loss of our *Eloud* cannot *extinguish*, or make it *cooler*. It makes us *sick* of a *pleasant Feavour*, that is, of *Love*, (as the *spouse* in the *Canticles* sets forth her love unto the *Bridegroom*;) Being once *sick* of *love*, we are *sick* of *life* too, and therefore *desire to be dissolv'd*, that we no longer may *believe* in, but *be with Christ*. The desire of this *Union* makes us to go out of our *selves*, as 'twere *ejaculating* our Souls, by *servent Prayers*, and *Thanksgivings*, and all other acts of our *obedience*, expressed here in one word, by the *keeping of Commandments*. These I say, are the *Fruits*, and therefore the *tryals* of our *Affection*, and as well of its *nature*, as its *degrees*. This is that *natural kind* of *Dialect*, in which our love of *Christ speaks*, and makes *probation* of it self; where there is not such *obedience*, there cannot be possibly such a *love*; for an *affectionate Rebel* is a contradiction in *adjecto*. Let the *profession* of our Religion be as *right* as it will, and our *Judgment* as *Orthodox*

1 Cor. 7. 9.

as any can be, yet all is nothing without *obedience*. And this I take to be the meaning of *S. Pauls* words to the *Corinthians*, *Circumcision is nothing, and uncircumcision is nothing, but the keeping of the Commandments*. That is something to the purpose, and with our Saviour, *all in all*. For being told by the company, that his *Mother* and his *Brethren* stood without to speak with him, He immediately return'd, *who is my Mother? and who are my Brethren?* even He that doth the Will of my Father which is in Heaven, (and 'tis the Will of the Father that we keep the Commandments of the Son,) the same is my Brother, my Sister, and Mother. Nay, by the keeping of the Commandments, we do not only know our love, but we know our very knowledge, our affinity to the Truth, our being in Christ, and Christ in us. And last of all it is by this, (continued in unto the end,) that we make our Election and Calling sure. The first of these is very evident from *John* 14. 21, 23. and 1 *John* 2. 5. The second is as plain from 1 *John* 2. 3, 4. The third is as plain from 1 *John* 3. 19. The fourth is so too from 1 *John* 3. 24. Where we have two ways of knowing whether Christ abideth in us and we in Him: To wit, by our keeping his Commandments, and by the Spirit which he hath given us. Not by this without that; because it is no longer in us, than we keep his Commandments. The first and last is most conspicuous in the 2 *Pet.* 1, 5, 6, 7, 8, 9, and 10, verses, where the Apostle does exhort us to give all diligence, to make our Calling and Election sure. How then can our diligence, and all our diligence be employ'd, unless in the keeping of the Commandments, and in the keeping of them all too? For so he seems to explain himself in the very next words, *If ye do these things, ye shall never fall*. And what is meant



meant by *these things*, but that *long chain of Moral and Theological Graces*, in the 5, 6, and 7, verses of that chapter, which in effect are nothing else, but several *Habits of Obedience to the Commandments of Christ?* And by *these* S. Peter teacheth us how we must judge of our condition. *For if these things be in us, and abound, they make us fruitful in the knowledge of our Lord Jesus Christ. (v. 8.) But he that lacketh these things is blind, and cannot see a farr off, and hath forgotten that he was purged from his old Sins. (v. 9.)* Which is as much as to say, that the keeping of the Commandments is all in all, for if we *keep them*, we are happy, and if we *break them*, we are *undone*. I say we are happy, in case we *keep them*, because by keeping them we *make our Election sure*. I do not say we *make our selves infallibly sure of our Election*, and that by ordinary means too, without immediate Revelation; as an *Assembly of Divines* have made profession of their Belief. For as Faith is a good man's, so infallible assurance is God's peculiar. And it implies a contradiction, to say a man may be *infallible*, in what he does but yet believe. For as *infallibility* implies a knowledge in perfection, so belief implies strongly a knowledge only in \* part, that is, in some measure, a want of knowledge. Which infers a fallibility in him that wants it. When we say we do believe we shall never fall, and that we do believe we are vessels of Election; our meaning is, we do not doubt it, not at all that we cannot, or may not err. When Adam stood in a state of Innocence, he did believe without doubt he should so continue. When Lucifer stood in a state of Glory, he did not doubt in the least of his being safe. But the event does shew plainly in Him, and Adam, the possibility of their falling, before they fell. So as long as we stand in a state of Grace.

Confession of  
Faith, chap. 18.  
Art. 2. 3.

\* 1 Cor. 13.  
9, 12.

† *Ubi supra.*Heb. 11. 11.  
Heb. 6. 10.

and do *so* love our Saviour as to keep his *Commandments*, we have reason to be *confident* of our Election, but not *infallibly assur'd*, because we are not *omniscient*, yea, do not know our own *Hearts*, and cannot tell what a *Day*, or what an *hour* may bring forth. Whilst we are *militant* here on *Earth*, we do *Hope* for Heaven; but shall then only be *sure*, when we shall take it into *possession*. \* They who urge S. Peter's words for an *infallible assurance*, ( 2 Epist. chap. 1. ver. 10. ) where the word is *βεβαιον*, and notes the *sureness* of the Election, not *βεβαιον*, implying *assurance* in the Elect, do prove no more from that Text, than that they quite *mistake* its meaning. Not through an *Ignorance* of the original, but a *forgetfulness* to consult it. It may suffice for our comfort, that God himself is *infallible*, though we may err. And though we know not what we are, much less what we shall be, yet this we know surely, That all the paths of the Lord are *Mercy* and *Truth*, unto such as keep his *Covenant* and his *Testimonies*. Psal. 25. 10. We are *infallible* in our knowledge, that God is *faithful*, so as he cannot fail possibly to make good his *promise*, if we shall manfully persevere in our performance of the condition. And sure the sum of the Condition is briefly this, that we love him so farr, as to keep his *Commandments*.

Again, that this is the *Test* of our Love to Christ, and the means whereby to make our Election *sure*, may be as easily collected from Heb. 6. 10, 11, 12. Where the Apostle having premis'd the work and labour of their love, which they had shew'd to Christ's Name, in their ministering to the Saints. ( v. 10. ) He does immediately desire them to shew the same diligence, to the full assurance of Hope unto the end. ( v. 11. ) And not to be slothful, but followers of them who through Faith and Patience inherit.

*inherit the promises.* (v. 12.) From which words of the Apostle we are to gather *four things*. First that he does not say *infallible*, but *full assurance of Hope*. Nor is it *He*, but our *Translation*, which saith so much. For *ἐλπίδος πληροφορία* is but a *fulness of Hope*, not at all a *full assurance*, unless by *full assurance* is meant a *fulness*, and *nothing else*. Next a *diligence* is requir'd for the attainment of this Hope, and this must be unto the *end*. The *promise* that we shall *reap*, is on condition that we *sow* not. We must therefore *sow*; 1 Cor. 9. that we may *obtain*. Thirdly, Our diligence must be *shew'd* too, that men may see it, and be the *better*, and *glorify God* in our behalf. It must be *shew'd* in a *laborious* and *working Love*, a Love exhibited to *Christ*, by being employ'd upon his *Members*. The Love of Christ, if it is *true*, will be *shew'd* in this, that instead of being *idle*, or *empty-handed*, it hath its *work* and its *labour*, is ever *diligent*, and *industrious* in the *keeping of his Commands*. Lastly, the *promises* are not *inherited* through *Faith alone*, (which S. James calls a *dead*, and a *worthless Faith*,) but through *Faith* mixt with *patience*, which is not a *barren*, but a *fruitful*, not an *idle*, but *working Faith*. Such as *worketh* (by Love) *impartial obedience* to the *Commandments*: And such as *worketh* (by *patience*) with *perseverance* unto the *end*. Thus we prove, by our *obedience*, the *real solidity* of our Love; and by our *Permanency* in both, *make our Calling and Election sure*.

It were easie for me to *argue* from a very great number of such like *Topicks*, of which the old and new Testament afford much plenty. But that the *proof* of this Doctrin, may not keep us too long from the *Application*, I shall conclude with what I find in the 8<sup>th</sup>. chapter to the *Romans*. And thence the Point I am upon

upon may be *irrefragably* evicted. For *they* are true lovers of Christ, and real vessels of Election, to whom there is *no condemnation*. *There is no condemnation to them that are in Christ Jesus.* (v. 1.) They alone are *in Him, who walk not after the Flesh, but after the Spirit*. And what other can *they* be, than such as keep *his Commandments*? That this indeed is the evidence of our being in Christ, does farther appear by the *three Ifs*, in the 10, 11, and 13 verses of that chapter. *If Christ be in you, the Body is dead, because of sin; but the Spirit is life, because of Righteousness*. And if *the Spirit of Him who raised up Jesus from the Dead, dwell in you, he also shall quicken your mortal bodies, by his Spirit which dwelleth in you*. And if ye live after the *Flesh, ye shall dye; but if through the Spirit ye mortifie the Deeds of the Body, ye shall live*. Now by the *Deeds of the Body* are meant the *Breaches of the Commandments*. And how are they mortified, but by *obedience*? We have the same in S. John, but a little more plainly. Hereby we know that we know him, even by keeping his word, 1 John 2. 5. He that saith he abideth in Him, ought himself also to walk, even as he walked. (v. 6.) Now we know that Christ Jesus was so subjected to the *Law*, that that was constantly the *Path*, wherein he walked. And when 'tis said by S. Paul, that the end of the *Commandment* is charity out of a pure heart, and of a good Conscience, and Faith unfeigned. The Heart is imply'd to be *impure*, the Conscience *evil*, and the Faith but *hypocritical*, which is not evidenc'd by *charity*, and the keeping of the *Commandments*. All agreeable to the words of our Blessed Saviour, that men do not gather grapes from Thorns, and every Tree is known by its fruit. But the fruit of all *Graces* is the *keeping of the Commandments*, and therefore by that we may know them all. Now

Rom. 8. 10,  
11, 13.

1 Tim. 1. 5.

Luk. 6. 44.

Now then let us *consider*, that if the *keeping of the Commandments* is the true *Touchstone* of our *Love*, whereby alone we may *prove* it to be *sincere*; and withal the great *Requisite*, for the *making of our Calling and Election sure*; then is the *keeping of the Commandments* the *sum* and *upshot* of all that is call'd *Duty*. So that when *Solomon*, being *penitent*, turned his *Throne* into a *Pulpit*, and of a *King* became a *Preacher*, He was not able, with all his wisdom, either to *teach*, or to *learn*, either a plainer, or higher lesson, than *Fear God and keep his Commandments*. For this (saith he in the next words) *is the whole Duty of Man*. Men may spend their whole lives in inventing *Sermons*, and *systems*, and other *discourses* of *Divinity*, both from the *Pulpit*, and from the *Press*; But the *sum* and *conclusion* of all is This, *Fear God and keep his Commandments*. It concerns us therefore extreamly to make a strict examination, whether we find within our selves such a *sincere love* of *Christ*, as does not only shew it self in our *mouths*, and *fancies*, but especially in our *Hearts* and our *Conversations*. Such a love as carries with it a ready *obedience* to his *Commands*, and does by consequence amount unto the *whole Duty of Man*. It being so natural for a *Lover*, to seek the *benefit*, or *pleasure*, and *satisfaction* of his *Beloved*, by doing that which he *desires*, that *obedience* and *love*, *disobedience* and *hatred*, are promiscuously used in holy Scripture. For what *S. Paul* expresleth thus, in his Epistle to the *Corinthians*, [*Circumcision is nothing, and uncircumcision is nothing, but the keeping of the Commandments*,] the same *S. Paul* expresleth thus, in his Epistle to the *Galatians* [*Circumcision is nothing, and uncircumcision is nothing, but Faith which worketh by Love*.] So that *Faith* is all in all, as it *worketh by Love*. And Love

The Application.

Ecclef. 12. 13.

1 Cor. 7. 19.

Gal. 5. 6.

*Love* is all in all, as it brings forth *Obedience* to the *Commandments* of *Christ*. But *obedience* to his *Commandments* is all in all, as including and supposing both *Faith* and *Love*. *Christianity* it self is nothing worth without *Faith*; nor *Faith* it self, without *Love*; nor *Love* it self without *obedience* to the *Commandments* of *Christ*. For being not kept, they must needs be broken. And they that break his *Commandments* are said to hate him, as they that keep them are said to love him, *Exod.* 20. 5, 6. So the carnal mind of man is called *enmity* to *God*, *Rom.* 8. 7. And that for this very reason (in the next words following) *Because it is not subject to the law of God*. And

This may prompt us to descend unto a second consideration, that seeing *love* and *obedience*, *disobedience* and *hatred* are terms equivalent, put the one for the other in holy Writ; then, as we hope not to be reckoned amongst the *enemies*, and *haters* of *God* in *Christ*, we must employ our utmost study upon the keeping of his *Commandments*. And keep them we must with the greater care, because (like *Porcellane*,) they are of very great worth, and the soonest broken. Besides which, they have a property of being so wholesome, or so destructive, that whilst we keep them intire, they keep us too in our integrity; and if we customarily break them, they grind us certainly to powder. The Prophet *David* had so smarted by having broken two of the number, (the one with *Bathsheba*, and the other against *Uriah*,) as to have made a new Covenant with

Nal. 119. 33.

*God Almighty*, that if he would teach him once more the way of his statutes, he would not fail for the future, to keep them whole unto the end. And to the end he might keep them the more exactly, he laid them up in a sure place; wherein the serpents piercing eye should

not

not be able to find them out. He lock't them up in a Cabinet of which God only could keep the key. For so we have him speaking to God himself, (Psal. 119. 11. *Thy word have I hid within my heart, that I might not sin against thee.* Exactly so did blessed Mary by the sayings of Christ, (her son, and Lord too,) which she kept (saith the Text,) and laid them up in her heart. After the very same manner, let us manifest the love which we bear to Christ, and demonstrate the esteem which we pretend to his Commandments, first by keeping them in our eyes, that we may evermore see, and be mindful of them; next by fixing them in our Heads, that we may rightly apprehend them; lastly by hiding them in our Hearts, that no thievish lust may deprive us of them. Let our love be the engraver, to carve his Commandments in our Souls; to carve them in such deep, and indelible characters, as no kind of Engin or Tool of Satan may be able to efface them, or raze them out. Are not they bold people who dare be damn'd? who take the confidence to sleep amidst the breaches of the Commandments, whilst their Calling and Election are not only not ensur'd, but even neglected, and undervalued, as if so cheap, and so easie, as to be got only by gaping, that is, by saying Lord, Lord, or upon any cheaper terms than those of keeping his Commandments? Let us religiously beware, that we be none of their number. And because S. James tells us, that *whosoever will be a Friend of this present world, is* Jam. 4. 4. (not only not the Friend, but) the Enemy of God; Tremble we most at those Felicities, which are most generally courted. Take we heed of nothing more, than of our living too much at ease. If we are serious lovers of Christ, let us not laugh, and be merry, with them that hate him; but rather shut up ourselves in such



Pfal. 56. 8.  
Mal. 3. 16.

AE. 26. 26.

1 Sam. 15. 9.

1 Sam. 25. 41.

a solitude and silence, as in which we may enjoy him without disturbance, or interruption. Whenever we suffer in his behalf, from our selves or others; let this be one of our Rewards, that he tells our sighs, and counts the number of our attritions, puts our Tears into his Bottle, and enters our sorrows into his Book. Let our Ambition be to please him, by all means possible; by observing his precepts; by accusing our selves before him for any precept unobserv'd; by importuning him incessantly for ghostly strength; and by thanking him for that which we now enjoy; by hating our Rebellions already pass't; and by making him voves of new obedience: Which Voves having made, let us not fail to pay them all, how dearly soever they may cost us. Let's not reckon it enough, to be almost-Christians, with King Agrippa; nor yet, with King Saul, to give God the Refuse of what we owe him. But as we are debtors to him for all, so let us not niggardly withhold the least things from him which he expects, much less the greatest which he requires. Our obedience unto Christ, like Christ's obedience unto the Father, must not only be paid to some, but to all his Commandments, without exception. All that Abigail could but say, Christ Jesus acted: For she desir'd to wash the feet of the servants of her Lord; but He de facto did wash the feet of the servants of Himself, who yet was their Lord, and Davids too. So very low went our Saviour in the Active part of his Obedience; but his passive was lower yet, not only to the Death, (which is the wages of disobedience,) but to the Death of the Cross too, the worst of Deaths, and the most terrible, whether we consider its shame, or torment. By such incomparable Obedience, both active, and passive, did the love of our Saviour express itself. And shall not our love to

Him.

*Him* express it self in our being *clean*? In the keeping of our selves *unspotted from the world*? Shall we adventure to be the *worse* for his *goodness* to us? or *violate* his *precepts* with *peace* and *comfort*, because we know he *died* our *sacrifice*, and is our *Advocate* with the *Father*, and the *propitiation* for all our *sins*? No, let us *strive against sin*, though we *resist it unto blood*. And *resist it so much the rather*, because obliged to it by *Him* who is a *God ready to pardon*. If He was *prodigal* of his *life*, when he could *spend it to our advantage*, why should we *niggardly keep* our *Lives*, when 'tis the *thrivingst* course to *lose* them? That there is a certain case wherein we may *save* them to our *loss*, and that again there is a case wherein we may *lose* them to our *advantage*, is the peremptorie assertion of Christ *himself*. *He that will save his life, shall lose it; and he that will lose his life for my sake, the same shall save it*. Now till we come to this pitch, of being able (in time of trial) to *lose a life for Christ's sake*, we have not satisfied the Text in its full Importance; and by consequence, till we have, we stand in need of being taught from another Topick. I mean, we ought to be *persuaded by seeing the terrors of the Lord*; or at least to be *frighted* by them. And considering that *S. Paul* hath comprehended them all at once, in that short pandect of *Imprecations*, his dreadful *Anathema Maranatha*; as also considering that the *sins* by which those *Curses* are all incur'd, do all arise from this Fountain, a most unnatural want of love to the Lord *Jesus Christ*; I cannot think of a fitter Text whereon to continue my Meditations, than that *Sentence* of *S. Paul* in his first Epistle to the *Corinthians*; *If any man love not the Lord Jesus Christ, let him be Anathema Maranatha*. And this I mean shall be the subject of the second part of my *Design*.



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THE  
INTRODUCTION  
TO  
*The Second Part.*

SECT. I. **A**Mongst the many obliging Titles, which God in reference to *Man*, vouchsafes to take upon Himself, there is not any so apt to melt us, as that of *Bridegroom*. For whilst in *other* Relations to us he is the object of our *Fear*, our *Adoration*, our *Admiration*, and the like; still in the quality of a *Bridegroom*, all he draws from us is *Love*. And, if we weigh the chief ingredients which are prescrib'd to make up, and compound a *Christian*, every grain of pure love, will go as far as many pounds of our *Awe*, and *wonder*.

*Faith* and *Hope* are great virtues, but *Love* is greater. And that as for many other reasons, so in particular also for *This*, that God was never yet said to be *Faith*, or *Hope*, (nor is it possible for him to be so,) but *S. John* hath said plainly, <sup>1 John 4.</sup> that *God is Love*. And therefore *Love*, of all Graces, makes us most to resemble the God that made us.

'Tis

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'Tis true indeed that *Faith* and *Hope* must help to carry us into *Heaven*; But holy *Love*, ( besides *that*, ) will keep us *company* when we are *there*. Our *Love* indeed shall there be *perfected*, but only perfected into *Love*; that though it shall cease to be *incomplete*, it shall not cease to be *it self*. Whereas our *Faith* and our *Hope* shall be for ever *don away*. For *that* shall dy into *experience*, and so shall *this* into *Fruition*.

*Seſt. 2.* To fear and honour Him that made us, is a most *acceptable service*, ( *Mal. 1. 6.* ) But very passionately to love him, does please him far beyond both, It being absolutely *in vain* that we do honour him as a *Father*, or that we fear him as a *Lord*, unless we *Love* him as a *Bridegroom*, who hath betrothed us to *Himself*. Take away *Love*, and *Fear* hath *Torment*. Or take away *Love*, and *Honour* degenerates into *Hypocrisy*. Both are *servil* in *themselves*, until our *Love* does *manumit* them, and make them *free*. Our *Fear* and our *Honour* are only welcom for our *Loves* sake, whereas our sole or *single Love* is welcome to him for its \* *own*.

\* Per se placet, & propter se, non requirit causam non finem.

S. Bernard. super Cantic. Cant. Sermon 83.

*Seſt. 3.* Nor may you think that I have nam'd the *utmost* privilege of *Love* above other *Graces*. For *Love alone* is that *Motion* or *Affection* of the *Soul*, by which we render back to God ( though not

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not *ex aequo*, yet *de simili*,) a noble kind of *Retaliation*. If he is *Angry*, we are to *Tremble*, not to be angry with him again. If he *Commands*, we must *obey*; and if he *censures*, we must *adore* him; But by no means presume to *return* the like. Nay if he *saves* us, or sets us *free*, we cannot *thank* him for it in kind; we cannot make him a *Retribution*, either of *safety*, or of *deliverance*. But when he condescends to *love* us, we can and must *love* him, without the *Arrogance* of taking too much upon us. For to this very end does he *begin* to us in *Love*, that (though we never can *requite*, yet) at least we may *pledge* him with *Love* for *Love*.

*Nam cum amat non vult aliud quam amari.*  
Id. ibid.

*Secl. 4.* Again, of all the *Emanations* or *Affections* of the *Soul*, the *Love* of *God* is that alone which carries with it its own *Reward*. I mean a *Pleasure*, and *Satisfaction*, which cannot admit of an *allay* by either *Repentance*, or *Satiety*. Indeed to *love* him for *somewhat else*, is to receive no greater *Pleasure*, than *somewhat else* has the luck to affect us with. But to *love* him for *himself*, is to possess the very *end*, because the *object* of our *Love*. For the greatest *injoyment* of such a *Lover*, is still to *love* what he *injoyes*. Hence it was that *S. Austin* did argue thus in his *Confessions*. Thou hast commanded me (Lord) to *love* thee, and dost threaten me with *Hell*, if I *love* thee not. Whereas 'tis *Hell* enough

*Non ad aliud amat Deum, nisi ut ametur scientis, ipso Amore Beatos qui se amaverunt.*  
Id. ib.

*Fuisti o Domine, ut diligam te, aut mihi Infernum minaris. Sed mihi magnum satius infernum est, quod te dignum amare non valeo.* August. Confess. l. 10. c. 28, 29, 30.

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*enough to me, that I cannot love thee enough. For to love thee as I ought, as thou deservest, and I desire, would be at once the greatest Duty, and highest Reward to be imagin'd. It would not only be my Task, but my Heaven to love thee.*

*Sect. 5. Now when Interest, and Honour, conspire with Pleasure and Satisfaction, to make us kind; may it not seem a great wonder, that such a thing should be suppos'd, as that a Christian should not love the Lord Jesus Christ? Let us examin, if you please, how very natural 'tis to love him; that so our wonder may be the less at the severity of the Curse, which our Apostle thunders out against as many as love him not.*

*Sect. 6. First 'tis natural for us as men, to love the gifts of the Almighty, because by them we have the pleasure of staying our hunger, and our thirst; the pleasure of giving Satisfaction to all our Appetites and Needs. Next 'tis every whit as natural, to love that Love of the Almighty, from whence those gifts are derived to us. And then how natural is the Transition from our love of his Love, unto a yet greater love of Him that loves us? For such a free Lover of Souls must needs Himself be more lovely than all his Love, as much as the Agent than the Act, or the Cause than the Effect.*

*Sect. 7.*



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Sect. 7. Again be we never so *debauch'd*, we cannot possibly abstain from being kind unto ourselves: And as little from being kind unto the benefits and Blessings which we enjoy. And being so kind unto the benefits, we should as little methinks abstain from being kind to the Benevolence, from which those Benefits must needs proceed. How much less should we be able to abstain from being kind to the Benefactor, who is the Source and the Fountain of that Benevolence? Certainly nothing can be viler, than to love the meer Gifts, above the Giver; nothing more contumelious to him that Gives them.

*Quid vitius,  
quā pluris fa-  
cere Dantis mi-  
nera, quā Da-  
monis ipsum?*

Sect. 8. And if 'tis natural for us as men, to love our God, as God only, or at least as the Giver of our Injoyments; how much more as God in Christ, Reconciling us all unto Himself? He is the Maker, and the Preserver, and (so at least) the Benefactor of all things else; but the Redeemer, the Restorer, the Reconciler only of us. As God Incarnate he conversed with men on Earth; and as such (in special manner) we still converse with him in Heaven. I therefore say, in special manner, because to address our selves to God, as he is Infinite, and Invisible, a self-subsisting Existence from everlasting to everlasting, is not only apt to dazzle, but to distract our

O

under-

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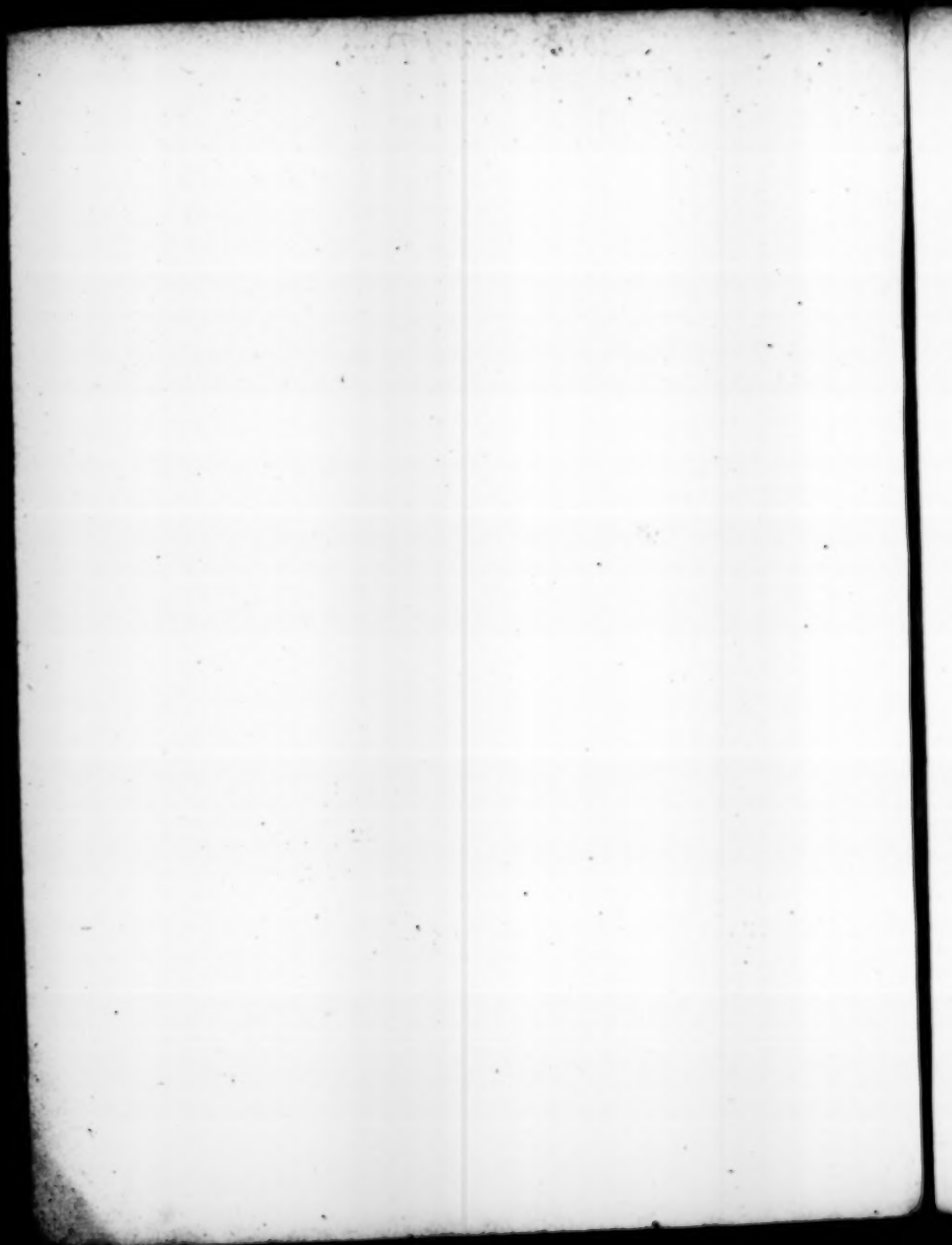
understandings. Our *Thoughts* are lost in this Ocean, as the drops of a *Bucket*. And where our *Thoughts* are hardly fixt, 'tis hard to fasten our *Affections*. But now to address ourselves to God in the man *Christ Jesus*, as he is manifest in the *Flesh*, and hypostatically united to human Nature; to settle our *Affections* and *Thoughts* upon him, both as our *Sacrifice*, and our *Priest*, our *Elder Brother*, and our *Advocate*; as one incessantly pleading for us, and reconciling us to Himself; This is to take him at the advantage of his descending to our *Infirmities*; and as it were to lay hold both on his *Majesty*, and his *Mercy*, whilst he is thus slooping down to our low embraces. And therefore if any man shall be found so void of *Grace* and good Nature, as not to love the God of Heaven both as a *Bridegroom*, and a *Redeemer*, who never had bought but to espouse us, and courts our kindness under the Title of *The Lord Jesus Christ*; he cannot deserve a milder Curse, than that of *Anathema Maranatha*. Which, though the frightfullest and the most dismal, that any poor Caitiff can undergo, is yet the mildest, and the most gentle, that our *Apostle* could in Conscience condemn Them to, who should be found NOT TO LOVE the Lord Jesus Christ. Should the very Souls of men be wholly dissolv'd into Love, 'twould be no more than He deserves, for the excess of whose Love to the Souls of men, the Holy Ghost hath affirmed that

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that *He is Love*. And considering how much the *Cause* is more noble than the *Effect*, (as I said before,) 'tis very evident that our *Saviour* should be much dearer to us than our *Salvation*. The name of *Jesus*, a *Saviour*, how *delicious* to our mouths ought it to be when e're we *speak* it? How *melo-*  
*dious* to our *Ears*, when e're we *hear* it? And what a *Jubily* to our *Hearts*, whensoever we do *ruminate*, or *think* upon it? Having therefore such a *name*, as is *above every name*, the name of *Jesus*, a *Saviour*, nor that *temporal*, but *eternal*; he needs must challenge such a *Love*, as is *above every Love*, not only of our *Sins*, but of our *selves* too. And therefore well might *S. Paul*, upon the *foulest supposition* that can be made of a *Malefactor*, pronounce the *formidabl'st Sentence* that can be uttered by any *Judge*.

If any man love not the Lord *Jesus Christ*, let him be  
*Anathema Maranatha*. 1 Cor. 16. 22.

*Sect. 9.* These words of the *Apostle*, (which I have thought a fit Subject for the *second Part* of my *Design*;) are first of all to have a *general*, and then a more *special* Consideration. Their *Parts* in the *General* are briefly *Three*.



*First, the necessary Duty which is incumbent on a Christian; and that is the love of our Lord Jesus Christ. Next, the Latitude or Extent of the obligingness of the Duty; which does not reach only to some, but to all in general. And this is imply'd in the Indefinite etu, [If any man love him not.]*

*Thirdly, the dreadfulness of the Danger to whosoever shall despise or neglect the Duty. And this is expressed in the sentence of esto Anathema Maranatha. So that in order to the more plain and useful handling of the Text, (which is propos'd only to profit, and not to please us,) we are to fasten our present Thoughts upon these three subjects of Meditation.*

*First, the Nature of the Love which is here requir'd.*

*Next, the Quality of the Curse which is here denounc't.*

*Thirdly, the means we are to use, to attain the first; and, in consequence of that, to escape the second.*

## CHAP. I.

*sect. 1.* **T**O understand the first aright, we are to <sup>Touching the</sup> view the <sup>Nature of the</sup> Grace of Love by several steps of <sup>Love which is</sup> Gradation. First of all we are to <sup>due to Christ.</sup> view it as it is fasten'd upon God, and so is contradistinguish't to all other Love. Such as is the love of *men*, whether our Neighbours, or *our selves*; the love of our *Bodies*, and of our *Souls*, and so of all other Creatures; not only such as are *unlawful*, and under a special prohibition, but also such as are *commanded*, and of necessity to be lov'd. It must be *opposite* to the former, and hugely *transcen-*



man come to me, (saith Christ himself to his Disciples) and hate not his Father, and Mother, and Wife, and Children, and Brother, and Sister, yea and his own life also, he cannot be my Disciple, Luke 14. 26. There we see, though we are bound to love our livelihood and our Lives, yet we are bound to hate both, in comparison of the Love which we owe to Christ. And that so high a degree of love is indispensably required, many parallel words of Christ do put it out of all Question. As, *He that loveth his life shall lose it* 3 John 12. 25. *and he that hateth his life in this world shall keep it unto life eternal.* Whosoever shall deny me before men, Matt. 10. 33. him will I also deny before my Father which is in Heaven. If any man will come after me, let him deny himself, Luke 9. 23. and take up his Cross daily, and follow me. For verse 26, *whosoever shall be ashamed of me, and of my words, of him shall the son of man be ashamed, when he shall come in his own Glory, and in his Fathers, and of the holy Angels.* And when 'tis said by the Apostle, *If we 2 Tim. 2. 12. suffer, we shall reign*; it is imply'd we shall not, if we do not suffer. As therefore he who puts to sea, (let his design be what it will,) is to resolve before hand, to run the risque of the foulest weather, and not to go, but to be carried, nor so much whither the Pilot shall please to steer him, as whither the wind and the waves shall be pleased to drive him; so before we do resolve to engage our selves in Christianity, we ought in prudence to make a Reckoning, as well of the Price that it will cost us, as of the Profit and Advantage 'twill bring us in. If we conceive that our Reward, though yet but future, and invisible, will yet prove at last an abundant Recompence, for whatsoever we can do or suffer here for Christ's sake; then resolve we (with S. Paul) to reckon all things but Dung, for the winning of it.



it. Ever pressing towards the mark, (by Mortifications, and Self-denials, and laying aside the every weight which doth so easily beset us, by a fellowship with his sufferings, and a conformity to his Death,) for the Prize of the high Calling of God in Christ Jesus. But if on the other side we esteem it too hard a bargain, (which Christ hath made in the New Testament,) And that to drink of his deadly Cup will be a bitterer potion, than all his Love and his Promises will be able to sweeten; then let us never so much as enter into a Covenant with Christ; but, rather than begin, and only begin to do him service, fairly leave it unto those who have the patience and the courage to go quite through it. He is a mad kind of chapman, who makes a contract with Christ for a participation of his Kingdom, without resolving upon his Cross too. Himself hath told us what 'tis like, Luke 14. 31. *It is just like a King, who going to war against another King, doth not first sit down, and consult, whether he be able with Ten thousand to meet him that cometh against him with Twenty thousand.* For even so, saith our Saviour (at the 33. verse of that chapter,) *whosoever he be of you that forsaketh not all that he hath, (be it his Pleasure, his Reputation, his livelihood, or his life,) he cannot be my Disciple.*

*Ad hanc sibi  
susceptis condi-  
tione ejus passi-  
vum, ut  
etiam animas  
nostras auctora-  
ti in hac pugna  
accedamus. Ea  
qua repromit-  
sit consequi  
optantes, &  
qua commina-  
tur pati timen-  
tes. Tertul. ad  
seapulam, c. 1.*

sect. 3. Yet let not any man here object against his hope of Salvation, and ground of Comfort, *Infelix ego sum, & insansito tempore natus*, sad and evil is my Condition, because I live in good times; I cannot possibly be a Martyr, for want of a Nero, or a Domitian, a Dioclesian, or a Cromwel, whereby to evidence my Love of the Lord Jesus Christ, and to exercise my Faith with a fiery Trial. For (that I may take him out

out of the *Agony* which he possibly may be in, whilst he considers how great a Love is indispensably requir'd, for the escaping of the *Curse* which is here denounced,) any man living, however *prosperous*, may be a *Confessor*, or *Martyr*, by a generous *Resistance* of his *Prosperities*; by being under a *persecution* he wisely brings upon *Himself*; by destroying his wicked *Appetites*, though dearer to him than his *Eyes*; and by *retrenching* those *darling habitual lusts*, which are as hardly parted with, as his *hands* and *feet*. Be not therefore, like King *Polycrates* too much *afflicted* with thy *Prosperities*; nor, like the Emperor *Mauritius*, so much terrified from *within* for want of *Troubles* from *without*, as to conclude thy self a *Basard* in God's account, through a defect of that *chastisement* which is the \* cha-  
 Heb. 12. 7.  
 racter of a son. For if thou *usest* those *Talents* of *Grace* and *Reason*, which God hath given thee, thy *Ambition* may be the *Nero*, whom thou *resistest unto Blood*. Or thy *Avarice* the *Domitian*, by whom thou art *plagu'd* for thy *Non-compliance*. Or thy *lust* the *Dioclesian*, from whom thou *suffer'st* for thy *Dissents*. Or thy *Cruelty* may be the *Cromwel*, whom thou *refusest to obey* at thy great *Expense*. Wilt thou know by what *martyrdom* thy *Love to Christ* may be expressed in *Times of Peace*? and how to *suffer for God*, though *never persecuted by men*? Be but *contented with all Events*; and ever *rise with an Appetite* from the most *warrantable Injoyments*; *Envy* no mans *preferment*; nor *ambitiously covet* to make it *Thine*; pay *Obedience* to thy *Superiours*, though they may seem never so *froward*; do whatever *God bids thee*, though it shall seem never so *hard*; resist the *Dalliance* of the *Flesh*, though never so *pleasant* or *Importuning*; and then, in all these together, thou art a *Martyr* of Pa-  
 P  
 tience,

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science, with holy Job ; of Abstinence, with Daniel ; of Humility, with S. Paul ; of Obedience, with Abraham ; and of chastity, with Joseph. Nor let this pass for a meer fancysul, and conceited way of reasoning. For 'tis confirm'd by the Judgment of old and Orthodox Divines. *Sanguinem si semel pro Christo ponere non potes, saltem mitiori quodam, sed longiori Martyrio pone.* If thou canst not all at once lay down thy life for the Love of Christ, lay it down for him by a milder, but longer Martyrdom. For to forsake thine own will, to send a Bill of Divorce to thy wedded pleasures, to crucify thy Flesh, with the Affections, and Lusts, and so to mortifie its members which are upon the earth, is such a profitable and wholsom persecution of thy self, and (if it be any, is) such a prudent Abbreviation of thy life, as does most of all tend to its Preservation. 'Tis better Policy (saith the Father) to lose thy life that thou mayest keep it, than by keeping it for a time, to lose it finally, and for ever.

S. Bernardus  
in Medit. de-  
votiss. cap. 3.  
P. 1052.

*Si propriam  
deseris volun-  
tatem, si car-  
nem tuam cru-  
cifigas, si mor-*

*tifices membra, &c. probabis Te Pauli imitatore, qui non facies animam tuam pretiosorem teipso. Probabis Christi Discipulum, etiam illam perdendo salubriter. Et quidem prudentiam eam perdes ut custodias, quim custodias ut perdas. Idem super Cant. Sermon. 30. p. 660.*

C H A P.

## C H A P. II.

sect. 1. **H**AVING already spoken enough touching the Nature and Degree of our Love to Christ, 'twill next be needful to consider the sad condition of the *Curse*, to which the want of such Love is here affirm'd to make us *liable*. And in order to the right understanding of it, we are to know the three degrees of *excommunicating sinners* among the Jews, which were accommodated of old to the use of *Christians*. The first of these they call'd *Niddui*, the second *Cherem*, the third *Shammatha*. And this last in signification is exactly the same with *Maranatha* in the Text. For *shem* in the *Chaldee*, imports as much as *Maran* in *Syriac*. And *Athà* (we see) is affix to both. *Niddui* signified an *exclusion*, but for four paces only, and from no greater privilege than that of ordinary converse. *Cherem* signified *exclusion* with the addition of *Imprecations*; out of which notwithstanding there was a hope of being freed by a sound *Repentance*; Whereas *Shammatha*, or *Maranatha* was not only a *giving up*, but also a finally *giving over* the anathematiz'd person unto eternal condemnation. *Maran Atha* is an expression, under which the *Lords coming*, and the most terrible of his *Judgments* are *Synecdochically* contain'd. And for the better clearing of it, it may be explicated thus. The Lord is come, and hath suffer'd, and he who now loves him not, is for ever unworthy of his Love. Or let the Lord come, (as *Cornelius à Lapide*,) or the Lord shall come,

touching the danger of death in our Love to Christ.

See Mr. Gregory's learned Notes, chap.

35. & Buxtorf's Lexicon, Talmud.

נדי

חרם

שמטתא

come, to judge, and punish him. Or let such a sinner be *Anathema*, at the coming of the Lord, as Zegerus words it. For though *Atha* is the *Preterperfect tense*, yet 'tis common amongst the Hebrews, to set the *Preterperfect*, for either the *Present*, or the *future*, or (as here) in an *Optative*, which has also the force of an *Imperative* signification.

*Self. 2.* So that the *Duty*, and the *Danger*, being thus explicated *asunder*, will, if we take them in *conjunction*, admit of this *Paraphrase*. If any man love not the Lord Jesus Christ, so as a *saviour* does deserve, with *all his heart*, and *his soul*; so as to keep the very *sworest* and most *unpleasant* of his *Commandments*; as far as the *taking up his Cross*, and holding close to him in *Times of Tryal*, if any man love him not so intirely, as to *hate* his own *life* for the love he bears him; let him *sink* under the *weight* of the *heaviest* Censures of the Church. Let all the *Curses* light upon him which once were heard from Mount *Ebal*. Let him not only be *Anathema*, which answers to the Hebrew *Cherem*, and notes a *giving up to Satan* for the *destruction of the Flesh*; but *Anathema Maranatha*, which notes an absolute *cutting off*, an *utter Excision* or *Extirpation* from the Body of Christ. Let him not only be *Anathema*, a severity intended to purge the sinner of his *Sin*; but *Maran Atha*, which is *severer*, as being intended to *rid* the Church of a *Sinner*. Let him be cast out of the *Favour* as well of the *Bridegroom*, as of the *Bride*. Let him *forever* be *destroy'd*, not only in *this*, but the *other* world.

1 Cor. 5. 5.

*Self. 3.* And now by this time I suppose we all are well enough acquainted, as well with the *Duty* we are

are *under*, as with the *Danger* we are *in*; as well with the nature of the *Love* which is here *requir'd*, as with the quality of the *Curse* which is here *denounc't*.

*Señ. 4.* And if the *danger* is so great of *not performing* this *duty* of loving Christ, what kind of *means* should we not use for the *obtaining* of the *one*, and (in consequence of that,) for the *escaping* of the *other*? By fervent *Prayers*, and *Importunities*, and by *watching thereunto with all Perseverance*, how should we *wrestle*, and *contend*, (as *Jacob* did) with the Almighty? resolving never to *let him go*, till he hath *blest* us with an *ability* to love the Lord *Jesus Christ*, as he requires? if there are any *wayes* and *methods*, if any *stratagems* of *Reason*, if any *Pulleys* of the *Will*, whereby to *wind up* our *Affections* to *things above*; Lord! how incessantly should we labour, to put such *Instruments* into *use*? How much more does it concern us than all the *Riches* and the *Pomps* of the world are worth, to be as *obstinate* as it is possible, not only in the use of the *means* of *Grace*, but also in the practice of all those methods, unto which we may be prompted by *Art*, or *Nature*? never abating of our *Indeavours*, in using the *Artifice*, and the *Empire* both of the *Intellect*, and the *Will*, untill we find that God's *Grace* hath crown'd our *Indeavours* with *Success*? Or if we cannot love him so sensibly as we love many *carnal* and *trivial* things, so as to *spend all our Time* in *conversing* with him, or so *evermore* to fasten our *Thoughts* upon him; yet at least let us *so* love him, as to afford him all the *offices* and *fruits* of *Love*, even by *doing* what he *commands*, and by *forbearing* what he *forbids*, and by *thankfully induring* what he shall *suffer* or *appoint* to be laid upon us. For wheresoever  
these

these are, they are the *Arguments*, and the *Proofs*, as well of our *Faith*, as our *Affection*.

An Objection. *sect. 5.* But here perhaps some will say, we cannot possibly be in *love* with the Lord *Jesus Christ*, untill the *Image* of his *Beauty* shall have been *character'd* in our *Souls*; because his *Beauty* is the *Allective*, which is to draw up the *Soul* to a desire of its *Fruition*. And we must certainly see our object, ere we are able to affect it. But our object being *Invisible* cannot possibly be seen, unless it be by the *Eye of Faith*; and *Faith* is intirely the work of *Grace*; a Gale that comes from that *spirit* which only bloweth where it listeth. *Joh. 3.8.* And seeing *Love*, as well as *Faith*, is the work of *Grace*, which is not a thing at our own disposal; how can we fasten our Affections on things invisible? or how create within our selves a passionate *Love* of the Lord *Jesus*, by any *Stratagems*, or *Engines of Will*, or *Reason*? If we do already love him (in that degree that is requir'd,) all this Preaching might have been spar'd; or at least have been spent to another purpose. And if we want of such love in such a measure as is needful, what can we do unto ourselves, whereby to make our selves love him? Or what can any man do to us, for the increasing of the love which we bear unto him? who is he that can add one cubit to our stature? or make an hair of our heads grow white, or black? Nor are these the more peculiar Effects of Nature, than Faith and Love are the Fruits of Grace; which Grace if he denies us, we cannot love him, though we desire it; and which Grace if he will give us, we shall not be able either to quench, or resist our Love. Can a man preach us into Affections which we bring not with us to Church? or dispute us into a Love of what we see not,

Quia amare  
potest quia non  
vidit? quomo-  
do amabile esse  
potest quod non  
est aliquatenus  
visibile? S.  
Bernard, in lib.  
de Amore Dei  
c. 2. p. 1141.



not, nor comprehend? we come not hither with a Belief that we can possibly be the *better*, for whatsoever can be spoken by any skilful *Ecclesiastick*; but only because 'tis a *commanded*, and so a *commendable* performance, to which by *custom* and *duty* we stand oblig'd. For as touching our *Affection* and *Love* to *Christ*, that can neither be *more* nor *less*, than was decreed to be given us from all *Aternity*, even according as we are destin'd to *Heaven*, or *Hell*. Which decree of our *End*, being *unconditional*, infers the *means* conducing to it as *unconditionally* decreed too. And therefore let us not be told of *winding up* our *Affections* to things above. For we deny the *Possibility* of being made to *love Christ* by such *human means*. There is not a *Science*, or an *Art*, of habits *infused*, and *divine*. Nor is the *Grace of God* *acquir'd* by the *Dexterities*, or *diligence* of learned *men*.

sect. 6. Thus indeed it may be *easily*, and *successfully* Answered. objected, against a sort of *well-meaning*, but *erring* Christians; who conceiving that the *Regenerate* have *Grace irresistible*, from which (they say) it is *impossible* for them to *fall*; and that *none besides them* have *Grace enough* to do them *good*, but only *enough* to make them utterly *unexcusable*; do unawares *infern Preaching* to be a thing of *no use*. Of none at least unto the *People*, who are but *Hearers* of the word *preach't*, however *temporally useful* to them that *preach* it.

And in good earnest could we believe, (as not a few in their writings contend to have us,) that *all* things are as they *must* be, and that they *must* be as they are, through the *eternal Necessitation* of a most *peremptory Decree*; we should conclude it wholly *useless*, (as to the future state of *Souls*,) either to *give*,

OR

or to *take* advice. And rather than continue to preach in vain, (that is to say, without the *hope*, because without the *possibility* of winning Souls,) we would betake our selves straight to some *other Calling*; as judging nothing more *sordid*, than to *sell* our *Instruction* for *Tithes* or *Stipends*, or for any thing *less precious*, than the *Glory of God*, and the *good of Souls*. But we do seriously believe the blessed Apostle was in *earnest*, when he exhorted his *Philippians*, both to *work*, and  
 Philip. 2. 12. *work out their own Salvation*. Nor can we think he was *impertinent*, in charging *Timothie*, to *stir up the Gift of God which was in him*. But that S. Peter spake sense, when he exhorted all Christians to *give all diligence, for the making of their Calling and Election sure*. And that God to *good purpose* gave command unto his Rebels, to *turn themselves from their evil wayes*. And  
 2 Tim. 1. 6. accordingly we our selves are extremely *serious*, in our exhortations to the *love of the Lord Jesus Christ*. And though our *labour* is very *often*, yet we believe it is not *always*, or *unavoidably* in vain, when we excite mens *Indeavours* of loving Christ in *such a measure*, as to escape the dreadful Sentence of *Anathema Maranatha*. For though we cannot *so love* him, untill it is *given us from above*, through the sanctifying *Grace of the Holy Ghost*; yet 'tis a *Duty* incumbent on us, to *use the means* which God hath given us; to *seek* his *Grace*, when it is *absent*; and to *receive* it, when it is *offer'd*; and to *retain* it, when it is *given*; and to *improve* it, being *retain'd*; and to *recover* it, when it is *lost*; and lastly to *keep* it when 'tis *recover'd*, with *perseverance* unto the *end*. The ground and bottom of this Assertion 'tis very obvious to observe in several passages of Scripture. Repent (saith S. Peter to graceless Simon the Sorcerer) and pray to God. And to what purpose  
 Ezek. 18. 31. & 33. 11.  
 Acts 8. 22.

purpose should such a Person be so exhorted by S. Peter, if 'twere impossible for a Magician to seek for Grace when it is absent? *Let us have Grace*, (saith the Apostle to the Hebrews.) And what is that, but to receive it when it is offer'd? *Be strong in Grace*, (saith S. Paul to Timothy.) And what can that be, but to retain it when it is given? *Grow in Grace*, (saith S. Peter) And what is that, but to improve it being retain'd? *Be reconciled unto God*, (saith S. Paul to the Corinthians,) and wash ye, make you clean, Return ye, Return ye, (saith God to Israel.) And what is that, but to recover it when it is lost? *Now that ye are clean, abide in me*, (saith our Blessed Saviour.) Nay 'tis said of Paul and Barnabas, that, speaking to the Christians who dwelt at Antioch, they perswaded them to CONTINUE in the Grace of God, And what else can that imply, but perseverance unto the End?

sect. 7. Now from all this together it seems to follow, that to attain to such an Habit and Pitch of Grace, as to be cordially affectionate to the Lord Jesus Christ, we may not reckon it sufficient, that we speak to him in our Prayers, and hear him speaking in his word, and feed upon him in his Sacrament, unless we also make use of all other means that we have heard of, and employ our best wits to discover more, and begg the help of our Teachers in this Inquiry. For though indeed we cannot add one cubit to our Stature, or make an hair of our heads grow white or black, yet we are taught by our Experience, that we can add unto our Industry, and put a Bridle upon our Wills, and set a trig to the Carriere of our vile Affections. It is (we know) as unavoidable, that we should be both of the Stature and the Complexion that we are of, as that

the *Fire* should tend upwards, or *water* down. But 'tis not sure as unavoidable, to *hear a Sermon*, or *give an alms*, or to have any degree of *love to the Lord Jesus Christ*. Of which what reason can be render'd so plain and satisfactory as this, that the *former* is proper to us, as we are *Natural Agents* only; but the *later*, as we are *rational*? and in what Instance can we be *rational*, wherein 'tis possible for us to cease from being *voluntary Agents*? It does concern us therefore as *such*, to *ask* for Grace when it is *wanting*, and to *use* it when it is *granted*, and again to *pray* God to *increase* our *Talent*, and to *beware* that we *receive not his Grace in vain* too. 2 Cor. 6. 1. And therefore as *such* we are *injoyn'd*, as well as *intreated* by S. Paul, *not to grieve*, *not to resist*, *not to quench* the Spirit of God, when he begins to *kindle* in us that *love of Christ* which he requires; plainly intimating unto us, that when the Spirit of God is ready, to *shed abroad in our hearts* such a *saving love*; it lyes in us to *shut a Casement*, that is, an *Eye*; to *open a Dore*, that is, an *Ear*; to *yield up a Castle*, that is, a *Heart*; to *draw a Curtain*, that is, a *Prejudice*; to put Impediments out of the way; and (by the assistance of the same Spirit,) to employ the noble *Faculties* which God hath given us, unto the noblest of the *Ends* for which he gave them. We are able, as we are *men*, to *presentiate* our Saviour within our selves, and *so* to meditate upon *Him*, as we ordinarily do upon *other* objects; we can frame *Ideas* of him in our *Imaginations*, and thereby bring him into our *Heads* by an *Intentional Union*, although the *Grace of God alone* can unite him really to our *Hearts*, by *servent love*, and *Faith unfeigned*.

Seeing therefore the Scripture saith, (in justification of the præmisses,) *That we are Labourers and*  
*Workers*

Workers together with God, and again that we are *stewards of the manifold Grace of God*, and are diligently to look, *least any man fail of the Grace of God*; and again that *every man shall receive his own reward according to his own labour*; Let us never cease to labour in the great work of our *salvation*, till (by the help of God's Grace, which never fails to work with any, who do not fail to work with it,) we have wrought our selves up to a *Love of Christ*. Being comparatively *neglectful* of all other duties, until we have throughly attain'd to *this*. We must remember that as our *Faith* is pre-required to our *Love*, so is our *Love* to our *obedience*, and our *obedience* unto our *Bliss*. And we must perfect our *Foundation*, before we build. For *debile Fundamentum fallit opus*; the *weakness* of a *Foundation* must needs betray the whole *strength* of a *superstructure*. In vain shall we labour to raise the *Fabrick* of *obedience*, unless we have a *firm love* whereupon to build it. And therefore first let us be sure of *loving Christ* in *sincerity*, before we take upon our selves the effectual *keeping of his Commandments*. And let us use the best engines whereby to screw our *Love* up to the *Pitch* requir'd. For what we do not *much Love*, we cannot *much* long for; nor can we very *much* care to espouse the *means* of its *Attainment*. And therefore in *spight* of the *objection*, which has an aptness in its *Nature* to breed a *carelesness* of our *Actions*, an *unconcernment* in our *end*, and a *contempt* of those *Assistances*, which our Authorized Teachers are wont to yield us, let us not cast away the *care* we ought to have of our *Immortality*; nor be so blinded with the *Opinion*, that *all the actions* of our *Lives* were *pre-determin'd* from *Æternity*, as thereupon to *despair* of being the *better* for our

2 Cor. 6. 1.  
1 Pet. 4. 10.  
Heb. 12. 15.  
1 Cor. 3. 8.

our Indeavours ; and by consequence *to resolve*, never to do our selves any Good. But let us labour (on the contrary) after the *Duty* of loving Christ, for the escaping of the *Danger*, (I mean the *Curse*, and the *Damnation*,) denounced here to all Persons that love him not.

And to press this forwards, with at least some Hope, as well as Ambition of good Success, will deserve to be the work of another Chapter.

### CHAP. III.

Touching the Means we are to use to the Ends aforesaid.

*Cupiens inchoare artem amandi Deum, primo debet laborare ad remouendum contrarium, puta amorem mundanum. Qui ut glutinum quoddam alas animae spirituales impedit, ne se in altum possit subleuare.* Ger. son. de mont. contem. c. II. James 4. 4. Phil. 3. 18, 19.

*SECT. I.* **W**Hen we are setting about the *means* which do most of all conduce to our greatest *Ends*, we must be sure of right *method*, as well as of *Diligence* in our Indeavours. And because we are to *cease* from being *Enemies* to our Saviour, before we can be in a *possibility* of being denominated his *Friends* ; First let us summon-in our Affections which are scatter'd abroad upon *the world*, the love of which (S. James saith) is perfect *Enmity* with Christ. They that *mind earthly things* must needs be *Enemies* to his Cross ; and being *Enemies* to his Cross, they cannot be *Friends* unto his Person. For the Apostle tells us of such, *that their end is Destruction*. The reason of this is very evident. For whilst we have *Friendship* with the *world*, which is Christ's *Rival* and *Competitor*, our Souls are *Adulteresses* and *Harlots*, (to use the language of S. James in the place before cited,) as being *false* and *disloyal* to him who *betrotheth us to himself*, and is *verbally* acknowledg'd to be our *Bridegroom*.

*Bridegroom.* Love is evermore so sure to be the Mother of Obedience, to whatsoever object it is which is much belov'd; that as when we love Christ, we will keep His Commandments, so when we also love the world, we will keep the Commandments of the world; to wit, the statutes of Omri, and all the works of the House of Ahab. So that our first labour must be, (for 'tis indeed a great labour,) to disentangle our Affections, to take them off from the things of this tempting world; and as it were twisting them all together, like the Rayes of the Sun in an Optick Pyramid, strive to concenter them (so united) in the Sovereign Beauty of a Saviour.

Now one of the proper Engines for this, (I mean, the rescuing of our love from what is worldly, and to be seen,) is to chew, and to ruminate, long enough in our Thoughts, upon this great Truth, that even our love of the Body does wholly depend upon the Soul. And the titular Beauty of the Flesh must be confessed by the most sensual to lye intirely in the spirit. For (if we except the sole case of the ταρχευοιτες in Herodotus, which yet was not love, but another thing, and that perhaps but a Fable too,) who ever heard of any Lover fixing his love upon the Body, so much as one short minute after the vanishing of the Soul? Did the Corinthians court their Lais, when nothing was left them but her Body? Did Demosthenes take a Journey, in kindness to her when she was dead? no, there was nothing then desirable, besides Forgetfulness, and a Grave. Nothing then, but the Worms, was able

*Quem hominum propem, qui secum peritum non deferat manicam stercoris, & matulam urinae, etiam in cenis? plerique gratiosiores ventrem habent vermibus repletum. Multi multaque pediculis scatent. Aliis Alae, aliis pedes, pluribus os fœnit.* Gardan. de vitâ propriâ, cap. 35.



to covet her *Embraces*. Methinks that this one observable, (were it as patiently *consider'd*, as it is easily *understood*,) should conduce extremely much to the *spiritualizing* of our Affections. For if we love *nothing* that we can see of our dearest Friends, but for the love of somewhat else which cannot possibly be seen, what better reason can we give of it, than that the *Part* which is *material* is arrant *Rottenness*, and *Corruption*, nor only not lovely, but loathsome too, when abstracted from the *part* which is *immaterial*? and for this reason it is, that the *zealoufist Lover* of what is *worldly*, and who hath *nothing* in him of *Christ* whereby to qualify and inable him for *Spiritual* love, He (I say) would not be able to love the *Body* above the *Soul*, if the *Beauty* of the *Soul* did not *shine* through the *Body*. And if we do not only hear this, but lay it up in our *Hearts* too, nor only assent to it as *True*, but consider it also as *useful*; it will be sure of great moment, first for the raising of our *Thoughts*, and after that of our *Affections*, from the *things that are seen*, which are *temporal*, to the *things that are not seen*, which are *eternal*. And then believing, with *S. Paul*, (for without such *Belief*, no such love can be imagin'd,) That our *Life is hid with Christ in God*, we shall be still making thither, to find it out. Our Love of *Christ* will not leave him, for being but gon out of our sight; but will rather soar up, in pursuit of him as far as *Heaven*; and find him out pleading for us at the right hand of *God*. And there beholding him, as he is, full of *Grace*, and *Truth*, and unimaginable *Glory*, (such as eye hath not seen, nor Ear heard, nor hath ever enter'd into the heart of man to conceive,) ποιῶς ἠρώμεται; What Loves! ποιῶς πόθους; What Longings! ποιῶς ἐκζητεῖται

ἐκτασεις (saith *Plotinus*;) what *Exiliencies* of Soul will then transport us! πῶς δ' αὖ ἐκπλαγείμην; with what *weightiness* of *Bliss* shall we then be *smitten*! whilst we love him as he is *Good*, we shall desire him as he is *lovely*; and never cease from desiring, till we enjoy him as he is *Blessed*, I mean as the *Fountain of Bliss and Glory*.

If any man shall here ask, by what means he may \* behold the unspeakable *Beauty* which is above, that so beholding he may be *ravish'd* with the sweet violence of its *Attractions*; the answer to it may be had from the same *Plotinus*. No man (saith he) can see true *Beauty*, but by casting the sight of his eyes behind him. And again (saith that learned and pious *Heathen*,) we are to || fly from those *Pleasures* which are but common to us with *Brutes*, as once *Ulysses* from the charms of *Circe* and *Calypso*, which if he had not wisely don, he had never gone back to his native *Country*. And we must do exactly like him, if we are bound

for that *Country* from whence we came; and would fain see the place of our first extraction. Now what but *Heaven* is our *Country*? there dwells our *Father*; from thence we came; and what we commonly call our *life*, is indeed our *Pilgrimage*; For (in the words of the *Psalmist*) we are but *strangers upon Earth*. So as the way to go thither, from whence we came in a kind of *Exile*, is to leave both our *Horses* and *Feet* behind

*Plotin.* l. 6. πρὸς χαλκ. Enn. i. εἰς αὐτὸ καλὸν θεῶτε, αὐτὸ ἀπ' αὐτοῦ καλεῖν, καὶ ἐν γὰρ, καὶ ἐν ἐκτασει, τοῖς αὐτοῖς ἔσχατος; τοῖς ὅτι παθεῖς, βελούμην. αὐτῷ συγκαταδύωμαι, πῶς δ' αὖ ἐκπλαγείην μετ' ἑδονῆς:

\* τίς ἔν' ὁ πρόπος; τίς μηχανή; πῶς τίς θεάσεται καλλὸς ἀμύχανον, οἷον ἔνδον ἐν ἀγίοις ἱεροῖς μόνον. ὁ δὲ σκοπεῖν εἰς τὸ ἔξω, ἵνα τίς βέλῃ τοῖς ἱερῶν; ὁ καταπίων ὅσον ὁματόν. lb. ibid.

|| ὁ δ' ἄνω ἔν' εἰς οὐρανὸν παροῖδα. τίς ὃ ἢ ὁδὸς; ἀπ' ἡδονῆς. οἷον ἀπὸ Μάγας Κίρκης ἢ Καλὸν-τες ὁ ὁδοῦτος ἔρδω. τίς ὃ ἢ Πάτερις; Πάτερις ἡμῶν ὅτι ὁθεν παρὰ θεοῦ, καὶ πατὴρ οὐκί. — τὸς πόδας, καὶ ἵππους, καὶ ὄχημα διαλείπειν, καὶ ἀλλὰ πῶτα ἀφῆκα δέξαι, καὶ μὴ βλεῖπειν, ἀλλ' ὅτιν ἀλλὰ ἀλλὰ ἀναστῆναι καὶ ἀναστῆναι, ἔν' ἔχει μὲν πᾶς, χρεῖται ὃ ἐλίγος. Id. ibid.

2 Cor. 4. 4.

\* Prov. 1. 25,  
29, 30.Natura nostra  
dura necessitas  
ex merito pra-  
cedentis Necessi-  
tatis exorta est.  
Augustin. Re-  
tract. l. 1. c. 1.

behind us, saith the *Platonist*. And swiftly mounting up our selves on the *wings of Love*, and *Desire*, guide we our course with *those Eyes*, which are not *without* us, but *within* us; and with which if any of us are not *accustomed to see*, it is not because we *want* such Eyes, but only because we *will not use* them. Unless we are got into *their Classis*, in whom the God of this world hath blinded the minds; in which case only our eyes are darkned, that we not only *will not*, but *cannot* use them. But this is so *wilful a Disability*, that whatsoever are the *occasions*, we ourselves are the *Causes* of it. For when a people are *abandon'd to vile affections*, and severely given over to a *reprobate mind*; it is because of their \* *refusing the fear of the Lord*, and because of their *not liking to retain God in their Knowledge*. (*Rom. I. 26, 28.*) where S. Paul's expression is, *ὅτι ἐν τῇ ἐπιγνώσει, They did not think good to have God in their acknowledgment*. But till then, the Apostle tells us, *the invisible things of God are clearly seen*, (*v. 20.*) not indeed with *those eyes* we carry outwardly, in our *Heads*, but with *those other more Angelical*, which we have inwardly in our *Hearts*.

1 John 2. 15.

Col. 3. 2, 6.

To sum up all in a word. Our *affections* in themselves are *indifferent things*; apt to be cleaving to any object, whether *evil*, or *good*, as they shall happen to be *directed*, by carnal *Appetite*, or *Reason*. And if it were not in our power to *set* our love upon the world, in *despight* of God's Grace; or to take it *from off* the world, by making *use* of its *assistance*; the Apostle would never have exhorted us, with so much earnestness as he does, *To love neither the world, nor the things in the world. To set our Affections on things above, and not to set them on things below. To mortify in our selves*

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our earthly members. To cast off the old man, to put on <sup>9, 10, 14, 15.</sup> the new. To cloath our selves with Love as with the bond <sup>16.</sup> of Perfection. To let the Peace of God reign in our Hearts. To afford the word of God an Habitation and Dwelling within our selves. From all which together 'tis very natural to infer, that if we have not yet *wasted* the Talent of Grace which God hath given us, which undoubtedly of itself is *sufficient* for us, and does competently arm us with *Ghostly strength*; we can see, and we can love; and can *delight* in the Lord Jesus; and by consequence (if we will,) we can *escape* the sad effects of being *Anathema Maranatha*.

But now 'tis time that after the first, we put in 2.  
 practice a *second* instrument, whereby to raise up our Love to the Lord Jesus Christ. That is, as much as in us lyes, we must *provoke our selves to jealousy*, and a *religious Emulation*, by considering how others have loved our saviour, to whom he could not be a saviour, with more obligingness than he is ours. We find S. Paul was so *inflam'd* with the love of Christ, (who yet, a little while before, had been a virulent *Blasphemer*, and *Hater* of him,) and did so long after a time of being admitted into his *presence*, that in comparison of Christ, he counted *all things but loss*; and *all things Gain* on the contrary, which might any way help him in his *approach*. That though there is nothing in the world which Nature hates more, than the terrible Face of a *Dissolution*, yet there was nothing which that *Apostle* did so much <sup>\*</sup> long for. Not at all for the love of a *Dissolution*, (which he *detested* in one sense, whilst he *desir'd* it in another,) but for the love of that Christ from whom he was *absent in the Body*, and could not so well be *present with*, as by the favourable Help of a

*Legere vel audire Sanctorum vitas multum prodest ad contemplationem, & ad amorem mundanum deponendum.*  
 Gerson. de monte Contempl. c. 14.

Philip. 1. 21.

\* Verse 23.

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Dissolution.

Dissolution. That indeed was his *Cordolium*, There it was his *shoo pinch't* him. 'Twas his most passionate *aspiring to be with Christ*, which made him *groan* so very earnestly under the *Burden* of his *Mortality*. He did not groan to be *uncloath'd*, with any desire of being *naked*, but as a necessary condition of being *cloathed upon with his House from Heaven*. It was for *this*, and *this only*, (his extreme love of *Christ*,) that he did *glory in Tribulations*; that he *rejoyced in his Sufferings*; that he *took pleasure in Persecutions*; and lov'd to *bear in his Body the Dying of the Lord Jesus*. For *this* alone did *S. John* embrace his *Banishment into Pathmos*; *S. Stephen* his very *stones*, and the *men* that *threw* them; *S. Thomas* his *saw*, and *S. Peter* his *Crucifixion*. It was for *this* that *S. Ignatius* could bid *defiance to salvage Beasts*; that *Anacharsis* brake forth with a kind of *Triumph* into his *Tunde*; and that *others* being *tormented*, would not *let go* their *Sufferings*; not so much as *accept* of such a thing as a *Deliverance*, when they might *innocently* have had it for *taking up*. For *this* it was that *Mary Magdalen* *perfum'd the Head* of her blessed Lord, and *kiss'd his Feet* with the same affection, and also *wash'd* them with her *Tears*, and after *wip'd* them with her *hair*, *administred to him of her Substance*, closely *follow'd* him all along as far as from *Galile* to *Jerusalem*, from thence to *Golgotha*, and from thence unto his *Grave* too; forgetting the *tenderneß* of her *Sex*, the *tedious passages* of the *way*, the *ghastly presence* of the *night*, the *waking jealousy* of the *Elders*, the *barbarous violence* of the *Guard*; and being *afraid* of just *nothing*, unless of *not finding Him*, whom with the *pantings* of her *Soul* she did *love* and *long* for. Would ye know now the *reason* of so much love, to the end it may *affect* you with somewhat *like* it? *she* had

2 Cor. 5. 2. 3.  
4. 8.

Rom. 5. 3.  
Col. 1. 24.  
2 Cor. 12. 9, 10  
2 Cor. 4. 10.

had been a great *sinner*, and He had sav'd her from her *sins*. She had been seiz'd by *seven Devils*, and her dear Lord had *dispossest* her; Had had the *members of an Harlot*, which (by a more than creative power) He had converted into a *Temple*. She had purchac't a place in *Hell*, and He had given her an *Inheritance* in the Kingdom of *Heaven*. Or to give you the sum of all in our Saviours own words, *She loved much, because much had been forgiven her.*

Now what *Marbles* rather than *Men* may we be worthily esteem'd, if such *Examples* as I have nam'd cannot *provoke* us to *emulation*? Seeing Christ is our Saviour as well as *theirs*, what should hinder us from *loving* him, as well as *they*? Can we think so hardly of him, as to believe he did decree that such as *they* only should love him? did he not *love* that *we* should love him, as well as *S. Peter*, and *S. Paul*? And did he therefore *necessitate* our want of kindness? Did he accordingly *predetermin* the several *means* of our *disaffection*? or give us any *discouragements* from being kind? Let us expostulate with *ourselves*, as *God himself* was pleas'd to do with his People *Israel*. Hath *Jesus Christ* been a *wilderness* to any of us? or have we found him a *wither'd Tree*, which hath not afforded us any *Fruit*? *What kind of Iniquity have we ever seen* Jer. 2. 3. 9. in him? Which part of his *Covenant* hath he not punctually *performed*? Did he ever yet *forsake* us, when we *forsook* him not *first*? *What hath he don unto us*? and *wherein hath he wearied us*? He desires us, if he hath, that we will *testifie against him*. *Mic. 6. 3.* Nay *who* was ever more *belov'd*, than he was pleas'd to love *us*? For *whose* sake hath he don *better*, or *suffer'd worse*, than he did for *ours*? Hath he *forgiven* us *lesser sins* than *Mary Magdalen* was forgiven? Why then should

we requite him with *lesser Instances* of *Affection*? Or if the *Affectionateness* of *others* will not provoke us to *emulation*, and that we have not any *Impatience* of coming *after* them in *Loyalty*, as much as *Time*; yet let us try, by a *third* Indecavour, how to make up the defects of the *first* and *second*.

Let us *display* before our selves the several *excellencies* of *Christ*; That so if any *spark* of *Love* is now discoverable within us, we may by the *Grace* which he hath given us, blow it up into a *Flame*. To speak of his *Loveliness* in *Himself*, would be the business of an *Age*; and therefore must not be *set about* in this poor *Remnant* of an *Hour*. But yet a little let us consider his great *obligingness* to us, because the power-  
\* μήν δὲ πῶς  
 οὐκ αὐτὸς ἐκείνους  
 Πλουτ. in Præ-  
 cept. conjug. full't *Incentive* to *Love*, is *Love*.

When *Love* was suppos'd by the old Poets, to have brought down their *Gods* from *Heaven* to *earth*, it was the highest *flight* of *fancy* their *Wits* could take, whereby to celebrate the *virtue* and *Power* of *Love*. But we can say, without the help of either a *Fable*, or a *Figure*, that 'twas the *love* of our *Souls*, (I mean the *love* of their *safety*,) which made the *God* of all *Glory* to bow the *Heavens* and come down; to take upon him, not the *likeness*, but the *essentials* of a man; yea to become a man of sorrows, an intimate acquaintance with *Grief* and *Miseries*; and this in the *Form* of a poor *servant*, yea and in the *disguise* of a *sinner* too. Sure if the *Heavens* had not bow'd unto the *Scepter* of his *Love*; his *Love* was so *strong*, it must needs have broke them. When he reflected upon the *Torments* he was to suffer soon after for our *Injoyment*, he shew'd the *vehemence* of his *Love* by a πῶς συνίχουμαι; How  
 Luke 12. 50. am I streightn'd? how am I press'd? how am I terrifi'd,  
 and



and pain'd, till it be accomplish'd? He long'd to drink of the cup of Trembling. He thirsted after the Potion of Gall and Vinegar. He gladly suck't the very dregs of the wine of Gods wrath. Not at all for its own sake, because 'twas bitter, (for as such it made him wish, that the Cup might pass from him,) but because our Redemption was sweeter to him, than anything else could be bitter, by which 'twas purchas'd. Is not he a rare Physician, for skill, and kindness, (and certainly, if it be possible, more for kindness, than for skill,) who takes no more unto Himself than the Rancidity of the Medicine, and leaves his Patient to enjoy the pleasant effects of a Recoverie? Yet this was perfectly our case with the great Physician of the Soul. He took the nauseousness of the Physick, which made for the Cure of our Diseases. We were desperately sick, and He would needs swallow the ugly Pills. That we might be purged from our filthiness, He would needs drink up the filthy potion. Would have the noisome Ingredients as it were strain'd through His body, that we might have nothing to pledge him in, but the sweet Restorative of his Blood. Now what can more excite our Love, than thus to meditate upon His? As there is no better way whereby to keep up our Patience, than by looking up to Him, who did endure with so much Patience, such contradiction of Sinners against himself; so is there no better way whereby to keep up our love; and to raise it higher, than by reflecting much and often, on him who lov'd us in such a measure, (I might have said so out of measure,) as to have hated even Himself in a \* comparative signification. For neither was his life so dear, nor was his Blood so pretious to him, but that he was prodigal of them both, when both might fall to our Advancement.

Luke 22. 15.  
John 19. 28.

Matt. 26. 39.  
John 12. 27.

Heb. 12. 3.

\* John 12. 25.  
Prov. 13. 24.

Methinks

Rom. 8. 32.

\* Luke 14. 26.  
Deut. 13. 6,  
7, 8, 9, 10.

Mic. 6. 7.

Methinks there is nothing more *expressive* of God's obliging us to love him, than that word of S. Paul in his Epistle to the Romans, *ὡς ἐφείσατο*, He SPARED not his own Son, but delivered him up for us all. We know his Son was Himself, as to the unity of the God-head; yet *ὡς ἐφείσατο*, He did not spare him. Should we not think that Father cruel, and void of natural Affection, who would not spare his own Son, no not his Beloved and only Son, no not when 'twas in his choice, and his power to spare him? yet when Abraham, being commanded, was ready to sacrifice his Isaac, 'twas not his Cruelty, but his obedience, and that was the fruit of such a Faith as did work by love. I mean a love of his God, and not at all of his Isaac, whom (in that case) he was to prosecute with a \* comparative Detestation. And in like manner when the Father of our Lord Jesus Christ could not so wisely shew his Mercy for all eternity upon us, as for a time by shewing none upon the Lord Jesus Christ; it was the highest and best expression, not of his Cruelty, but of his Love. For he could never have spared us, his adopted Sons, if he had spared that Son, who was his only-Begotten. Nor could it be Cruelty even to Him, not to be spared by his Father, because *volenti non fit injuria*, he was willing, yea and desirous, not to be spared for a Time, rather than millions of men and women should certainly fail of being spared to all eternity. What then shall we return him for so astonishing a Love as is now describ'd? Shall we spare any thing that is ours, when 'tis well-pleasing unto Him that we should not spare it? Suppose he would not be pleas'd, unless we gave our first-born for our Transgressions; the fruit of our Body, for the sin of our Soul. Should we spare our own child in so great a Case? How then comes

comes it to pass, we are so *sparing* to our *lusts*? and do so grumble to be parted from our *Destroyers*? Are those *enemies* of our Souls so *extreamly* dear to us, as that we cannot find in our hearts, either to *send* them out of our *Bosomes*, or to *deliver* them up to a *Crucifixion*, no not in *love* to that *God*, who sent his *Son* out of his *Bosom*, and *delivered* him to be *crucified*, in *love* to us? Sure if our *Souls* were all *Flint*, yet being *smitten* with *such* a *love*, they should yield *some Fire*. Or if our *Hearts* were all *Iron*, yet one would think that *such* a *load-stone* should *draw* them up. Or however if it will *not*, yet let us try a *Fourth Engine* for the *winding up* of our *Affections*.

Let us *shame* our selves out of our *Coldness* and *Indifferency* to *Christ*, by duly reflecting upon our *warmth* to *Inferiour* things. Not *inferiour* only to *Him*, but to the *Dignity* of our *Nature*. A *Nature* common to us with *Him*, being consider'd in his *Humanity*; and by so much the *worthier* both of our *Care*, and our *Respect* too. What *Love* do we bestow upon the *vanity* of the *Creature*, to please a *Palate*, an *Eye*, an *Ear*, a *Fancy*? And shall we have so much *love* to fasten upon the *surface*, and *outside* of *Dust*, and *Asbes*, whilst so little for a *Saviour*, as to permit it to be a *Doubt*, if we have *any* for him, or *not*? All the *noble men* of *Greece* would ly like *dogs* at the *door* of the *Corinthian Harlot*, and pay obedience to *Her* Commands, notwithstanding they did *lead* in the *paths* of *Death*. And shall a *Question* be made of our *love* to *Christ*, whose very *deformities* make him *sairer* than the *children of men*? I mean his *wounds*, and his *Bruises*, which should to us be more *lovely* than all the *Roses* of *Sharon*, and the *Lillies* of the *Valley*, as having been  
wholly.

Ezek. 20. 11.

wholly *suffer'd* by him on our Account? Or shall a Question be ever made of our obedience to his Commands, *which if a man do, he shall live in them?* yet how many *Trisles* do we love, and with what *vehemence of Affection*, of which the *best* consequent is this, that we shall *heartily repent* our *having lov'd* them? and what a *madness*, what a *shame*, what a *disparagement* and a *discredit* must it needs be unto our Reason, to lay out the *Treasures* of our Love upon those *Allevives*, which we cannot but *hope* we shall be *heartily sorry* for, because we cannot but *fear*, that if we are not both *truly* and *timely* sorry, we shall be *hopelessly sorry* when 'tis too late? but how much a *greater madness* is it, to be so *negligent* and *illiberal* in our Affection towards Him, whom the *longer* we shall love, we shall love so much the *more*? and shall have nothing to *repent of*, but that we ever lov'd him *less*? and that withal it was so *late*, before we lov'd him? shall we be able to say *less* of our Love to Christ, than the Apostle S. Paul could say of his to his *Corinthians*? observe him speaking to that *unkind* and *ingratefull* People. *Most gladly will I spend, and be spent for you, though the more abundantly I love you, the less I be lov'd.* 'Twas strange on *their* parts, that they should love so much the *less*, the *more abundantly* they were lov'd. But somewhat *more* strange on *His*, that he should *spend*, and be *spent*, and both *most gladly*, notwithstanding the discouragements of *their Return*, which was of nothing but of *Hatred* for the excesses of his *Goodwill*. Lord! how happy were it for *us*, had we but *half* so much love for the Lord Jesus Christ, as that expression of S. Paul does amount unto? it is impossible for our *Saviour*, to love us the *less*, the *more* we love him. So very far he is from *that*, that he *did* spend,

2 Cor. 12. 15.

*spend*, and *was spent*, and both *most gladly*, for the love he bare to us when we had *none*. And therefore the least that we can do, is both to *spend*, and to *be spent*, to part with *all* that we have, and with *all* we are too, for the love we bear *him* who so dearly loves us. It is an *hard heart* indeed, which is so far from *bestowing*, that it will not *repay*, or *return* Affection. We will *spend* and *be spent* for our *darling sins*, although they love us the *less*, the more *abundantly* we love them; (for the more we still love them, the more degrees of *Damnation* they threaten to us.) Let us therefore, even for *shame*, have as much kindness for our *Preserver*, as we have had for these *Authors* of our *Destruction*. If in a very free manner we have been *spending* upon our *sins*, both to *nourish*, and to *adorn* them, with *Food*, and *Rayment*; Let us *spend* upon our *Saviour* in a more liberal proportion; and that in such manner, as he *directs* us. Let us *spend* out of our *Treasures*, to *feed* and *cloath* him in his *members*. Let us *spend* to pay him *Homage*, in as many of his *members*, as, *under Him*, are our *Heads*. And let us *be spent* for him as freely, (like *Epaphroditus*, and *S. Paul*,) both by *watching*, and *fasting*, by *meditating*, and *praying*, by suffering *paines*, and *persecutions*, whensoever he shall *call*, or *expose* us to them; not by the *leaving* of our *lives*, for the *paying* unto *Nature* her common *Debt*; but by the *laying* of them down, for the *paying* to our *Saviour* our *Debt* of *Grace*.

And as we may help to *shame* our selves into a love of the Lord *Jesus*, by reflecting on our love to *inferiour things*; so our love to the Lord *Jesus*, just as our love to *other things*, is very apt both to be bred, and to

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be very much *nourish't* by *conversation*. For *Ignoti nulla Cupido*. We cannot possibly *desire* him, whilst we are *ignorant* of his *beauty*: And of *that* we *must* be *ignorant*, whilst we are *strangers* to his *converse*. So that the reason why most *Professors* are wont to *love* Christ so *little*, doth seem especially to be This, their having so *little* of his *Acquaintance*. Enough of *that* will so *charm* us, as to beget in us a *loathing* of all that makes a *separation* 'twixt *Him* and *us*. Unto how many *things* and *persons* are many men passionately *addicted*, if not absolutely *enslav'd*, for which they can give us no better reason, than that of their having been *wonted* to them? let us but *wont* our selves as much unto an heavenly conversation, and we shall find it just as harsh to be *weaned* from it. Hence it follows that we must *read*, and not *only read*, but strictly *search* into the Scripture, not only resting in its *literal*, but also *diving* into its *moral*, and *soaring* up too into its *mystical* significations; whereby to *acquaint* ourselves *thoroughly* with the Lord Jesus Christ, and more and more to *comprehend* the great *variety* of his *Perfections*. And then to the end that his *Perfections* may so affect us as they deserve, nor only *float* in our *Brains*, but deeply *sink* into our *Bowels*, we must *imprint* them within our selves by *mental Prayer*, and *Meditation*. To each of which we must be resolute to be so *wonted* and *inur'd*, as not to be able *without* regret to admit of any long *Avocation* from them.

Nor can we pardonably *excuse* our gross *neglects* of *conversing* with Jesus Christ, by alledging our *Inability* of taking *delight* in his *converse*. For *conversation* must be made *easie*, ere it can possibly be *delightful*. And the *easiness* of any thing must come by *use*. First 'tis the *diligence* of our *converse* by which we come to  
love

love Christ, and then 'twill be *natural* for our Love to make us *delight* in his converse. It argues a *shallowness* of Reason, and a great want of perspicacity, to think there are not any Pleasures upon the Mount of Contemplation, (as Gerson calls it,) because we cannot yet perceive them at the Foot of the Hill, or in the Act of contending to climb up thither. 'Tis as great weakness as to conclude against the Pleasure of reaping a goodly Harvest, from the labour of Cultivation, and charge of seed. Or to infer there is no contentment in inhabiting a pleasant and well-built house, from the cost of the Materials, and Care of putting them together. *Nemo Montis Cacumen uno saltu conscendit.* The Hill of Sion is a fair place, and Mount Tabor is a delicious one. But we must not think to reach the Top of either at a Leap. For as the lower and more earthy our pleasures are, they must needs be attain'd with the greater ease; so we must use the greatest patience, and we must take the greatest paines, to overcome the steep ascent of the highest pleasures. All the Duties of a Christian (I mean the Acts, and not the Habits,) are so many steps and degrees to the Hill I speak of: Which Acts of Duty, whilst they are yet but Acts only, will cost the natural man Pain, and make him see he hath need of patience. But after a competent tract of Time, as soon as the Acts have been so numerous as to produce their respective Habits, the Acts arising from those Habits will requite the said Patience with ease and pleasure. Shall I exemplifie what I say by any one important duty, which at first gives us Tronble, and after rewards us with Delight? I cannot instance in a fitter than that of Prayer, because 'tis one of the chiefest means, whereby to enter, and to continue, and to complete our conversation with him that bought us.



How many are there in the world who turn their backs on this Duty, upon no better Ground than their erroneous Imagination, that 'tis of *no use to pray*, till they can do it with *Devotion*? A way of reasoning as irregular, as if a man who is very cold, should conclude it wholly *useless to make a Fire* till he is warm. Want we *Devotion* in our *Prayers*? we are to pray for *Devotion*; and *Devotion* is apt to grow from our *customary Praying for other things*. From when in spite of our *Indifferency*, and perhaps our *Averseness* to such a Duty, we use the *Empire of our Wills* in the work of Prayer; and, casting our selves upon our Knees, are very resolutely bent to perform the Duty, (how much soever *against the stream* of our Inclinations;).

God will reward our *Resolution*, by turning our *Labour* into *delight*; and so will make it as great a *Pleasure*, in time to come, as it has been in time past, a *self-denial*. If any man shall here ask, how we can possibly converse with things *invisible*, or have a \* *Langnor* after him whom we never saw; let them answer (saith S. Jerom) who have read the answer to it in the *Book of Experience*, and have not been able to forbear crying out with David, *Wo is me that I am constrained to dwell in Mesech! O that I had wings, to fly away, and be at rest! my soul is athirst for the living God: And even panteth after Him, as the Hart panteth after the water-Brooks. O when shall I appear before the Presence of God!* Devout S. Bernard himself confess't, that in the beginning of his Conversion, he was frequently of an *hard and frigid Heart*; who yet being accustomed to converse with Christ by *Grace*, could not but *thirst* with great impatience to enjoy him also in his *Glory*. Yea that love which of necessity does begin in the *Flesh*, may (saith he) by *Degrees* be well

consum-

\* V. Espens. de Langnore Spirituali. c. 2. p. 977. Respondent qui in libro Experientia Quaestiois Solutionem legit. a  
Frequentem ego ipse, (quod fieri non verecundor) maximoque in initio Conversionis, Corde durum, & frigidum, &c. Bern. super Cant. Scrm. 14. Confir Huberti Scuteputai c. 14. p. 2082. cum S. Bernardi lib. de Deo diligendo. p. 951, 952, 953.

consummated in the spirit. For (not to mention the \* seven degrees which are assign'd by Ubertinus, as being too nice, to be truly useful,) First 'tis natural for a man as he is carnal and depraved, to love himself above all things, and above all things for himself. Next when he sees that of himself he cannot be, or be happy, and that he depends upon his maker, not more for his being, than for his bliss, he then begins to love God, though yet 'tis only for himself, and his private Interest. But when in time, upon occasion of his several exigences and wants, he is compell'd to seek God for several comforts and supplies; his conversation with the Almighty becomes so customary, and natural (by his frequenting God's house, by his addresses to God in Prayer, by getting knowledge out of God's word, and by admiring him in his works,) that what was hitherto but easy, does now grow pleasant. And so at last having tasted how good and gracious his Maker is, he does advance to love God, for God's sake only: So as nothing does now remain, but that degree of perfection in loving God, at his being bid to enter into the joy of his Lord, when 'tis for God's sake alone that he loves Himself.

And though 'tis hard, if not impossible, whilst we are in this world, to love ourselves for God only, and not at all for ourselves; yet 'tis a duty indispensable, to love Him especially for himself, and far above the consideration that 'tis our interest to love him. The Reason of it does stand in This, that whosoever loves God not especially for God, but more especially for himself, does by a necessary consequence love himself above God. Because in such a case as that, God is only one of the objects, and himself the final cause, or the end of love. For if God were that end, he would

rather

\* Apud Bartholomæum de Martyribus, fol. 93, & A. Guf. tom, Desideria, Satietas, Ebrietas, Securitatis, Tranquillitas, Septimi verd nomen soli Deo innotescit.

Amor quo aliquis amat Deum propter Temporalia, contumeliosus est Deo. Temporalia qui sic amant, præferunt ei, propter quod enim unumquodque amatur, illud magis amatur. August. de Civ. Dei.

rather love himself for God, than God for himself. And that for which we love any thing, must needs be lov'd by us the most of any, because it is the very cause, (meritorious, or final,) for which we love it. For, *propter quod unumquodque tale, & illud magis*, is the maxim made use of by *S. Austin himself* upon this occasion. And therefore he that loves God, not so much for Gods sake, as for the sake of somewhat else, which either comes from, or depends upon him, (such as the comforts of this life, or the Promises of the next,) does indeed but use God, and enjoy the Creature. And how much soever he may appretiate, or put a value in his judgment on what he uses, yet no doubt he loves most what he most enjoys.

Vide Bonaven-  
turæ Tom. 7.  
episc. par. 3.  
sub initium  
Amatorii.

Bonaventure made it a wonder, how 'twas possible for a man, not to love that Creator with all his Heart, who when he might have left him without a being, or have made him either a Toad, or any other sort of Animal, was rather pleas'd to make him capable, to understand, and to love, and enjoy his Maker? yea and when man had even forfeited all his Interest in God, by an abuse of those Favors conferred upon him, was farther pleas'd to reconcile and appease himself, not by accelerating our miserie, but by providing for our Amendment? suppose (saith Bonaventure) thou hadst but lost one of thine Eyes, which is a very small part of thy outward man; couldst thou abstain from loving Him with a perfect love, who should not only find it out, but put it again into thine Head too? and not only so, but make it as useful to thee as ever? How then canst thou forbear to love the Lord Jesus Christ with an equal Love, who, when thou hadst lost thy whole self, (both Soul, and Body,) had both the kindnes, and the skill, to find thee out, and to restore thee,

Siquis amisisset  
oculum, quan-  
tum amaret  
eum qui sibi  
eum restitueret?  
— nec minus  
amandus qui  
eum ab initio  
dedit, & qui  
datum confer-  
vavit, &c.  
Id. Ibid.

thee, and to make thee (as much as ever) a *Vessel* of Honour and Immortality? Certainly nothing can make thee able *not to love him for himself, and with all thy soul*, unless thy want of converse and Acquaintance with him. For as the *Fire* of thy Affection, if fed with any *unclean Fuel*, produces nothing with its ardour but *smoak* and *stentch*; so if the *fuel* it feeds upon shall be *pure*, and *spiritual*, it will yield both a *bright* and *refreshing Flame*. And if the love converts the *Lover* into the Nature of the *thing* that is dearly lov'd, 'tis plain that such as is the *object*, such must also be the *Act*, and the *Agent* too. To fix thy love upon the world, is *ipso facto* to be a *worldling*. To fix thy love upon *Christ*, is *ipso facto* to be a *Christian*. And to be really a *Christian*, is to be such a one as *Christ*. For both he that sanctifieth, and they that are sanctified are all of one. And thence He is not ashamed to call them *Erethren*. (Heb. 2. 11.) Nay he is not ashamed to own them, in a more intimate Relation, than that of *Erethren*. For by vertue of that *unitive* and *inebriating love*, which our *mystical Theologists* are wont to speak of, real *Christians* and *Christ* do interchangeably *inhabit* the one the other. They do dwell, and abide, not only *with*, but *in* each other. They in *Him*, and He in *Them*, as both *Himself* and S. *John* (that *Disciple* of his *Bosom*) do oft assure us. And since 'tis so that our *Bodies* are call'd his *Members*, 1 Cor. 6. 15. Sure our *Souls* cannot want much of being *transfus'd* into *Himself*. For S. *Paul* saith expressly, (to shew how *Christ* is to the *Christian*, just as the *Bridegroom* to the *Bride*,) that as the *Husband* and the *wife* are made *one flesh*, so he that is joyned to the Lord is *ipso facto* *one spirit*. 1 Cor. 6. 17. The Apostles word is, ὁ κολλώμενος τῷ Κυρίῳ, he that is cemented, or solder'd, ferruminated, or glued.

Clam amoris natura ea sit, amantem in amatum transformare, est plane efficere, quod est illud quod amat. Bonav. Amator.

John 6. 56. &  
John 15. 4, 5.  
1 John 3. 24.  
& 1 John 4. 13.  
15, 16.

glued; that is to say, he that cleaveth to the Lord Jesus Christ, as fast as one board of Firr cleaves to another to which 'tis glued, (in so much that you may burn them, but can never break them asunder,) ἐν πνεύματι ἕστιν, He is one and the same spirit, as his own Blessed spirit is pleas'd to phrase it, that is, he minds the same things which his beloved Lord minds; desires the same things that his Lord desires; Injoyes and suffers after the measure that his Lord suffers and Injoyes. In a word, he hath such an union, as is express'd by an Identity; since he that cleaveth to the Lord, is not only said to have, but to BE one spirit. S. Bernard speaks it more than once in a very bold Paraphrase. Divino ebriatus amore animus, oblitus sui, factusque sibi ipsi tanquam vas perditum, totus pergit in Deum, & adherens Deo, unus cum eo spiritus fit. The mind (saith he) being drunk with the love of God, and grown forgetful of itself, yea wholly lost unto itself, (and all its secular concernments,) does so \* pass over into God, as to become one spirit: not only one in itself, but one with God.

S. Bernard. de Deo diligendo. p. 953. quam confer. cum p. 958.

\* Nam alibi dicitur ex toto anima se exponere, & transire in Deum. ut p. 954.

'Tis true the Father there speaks touching that last degree of Love, whereby the Soul is so transported with the converse of its beloved, as to be emptied out of itself, and in a manner quite annull'd. That God in Christ may be All in All, which how can he be, (saith the holy Father,) if any thing of man be left in man? If the souls of the just are not drown'd and drunk up in the fathomless sea of Eternal light; If humane affections do not dissolve and melt away from themselves, and become so transus'd into the

Si quodammodo perdere, omnino non sentire Trisum, & à Trisfo exinaniri, & penè annullari, callestis est conversationis. id. Ibid. p. 953.

Omnem tunc humanam affectionem accessit erit à semetipso liquecere, atque in Dei penitus transfundi voluntatem, alioquin quomodo omnia in omnibus erit Deus, si in homini de hominis quicquam supererit? — Animas immersas ex toto credimus immenso illi Pelago æterni luminis. id. p. 954.

the sole will of God, as to be like a drop of water in a great quantity of wine, wherein departing from it self, it wholly puts on the colour and taste of wine; or as an Iron red-hot does make a defection from it self, by putting on the whole Nature and Form of fire; if (I say) it is not thus after the general Resurrection, in what sense can it be said (and said it is by S. Paul,) that *1 Cor. 13. 28.* God, in that day, shall be All in All? But in the place before cited from *1 Cor. 6. 17.* S. Paul does not speak (however S. Bernard apply's his words,) touching the union we shall enjoy after the general Resurrection, through the perfection of our love to the Lord Jesus Christ. For when he saith, he that cleaveth to the Lord is one spirit, he seems to mean no other cleaving, than was commanded even by Moses, *Deut. 10. 20.* where to \* fear and \* serve God, is to cleave unto him. And so we are properly said to cleave unto the Lord Jesus Christ: when the Cement of our union is an indissoluble Affection, and such an obstinate Resolution not to depart from his Commandments, that Death it self cannot separate 'twixt us and them. This alone is the Love which Saints are capable of on Earth, and here is exacted under the penalty of *Anathema Maranatha*. The other is competent to none, but Saints Beatified in Heaven. *Sic affici, Deificari est*, in the bold Di-<sup>ubi supra.</sup>lect of S. Bernard. This Love is our Duty, whereof that other is our Reward. And therefore this is commanded, but that is promised. For this, we are pray'd; for that, admir'd. This is difficultly had in a state of Grace; whilst that we cannot but have in a state of Glory. For as this does not expire, but rather is perfected into that; so, by the Tenor of the New Covenant, it does entitle us to its Fruition. And therefore stoutly let us resolve, so to cleave in our Affection to the Lord

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Jesus

*Jesus Christ, and so to express our cleaving to him by keeping close to his Commandments, as that before we have possession, we may not fail to have a Right to the Tree of Life.* That in the day *when the Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming fire, when the Elements shall melt with fervent heat, and the Heavens be shrunk up like a scroll of Parchment, when every Valley shall be filled up, and every Mountain brought low,* we may be able to appear before the Judge with great boldness; and whilst *they that would not love the Lord Jesus in sincerity, shall send forth weepings, and wailings, and gnashings of Teeth, (all alluded to in the sentence of Anathema Maranatha,)* we may be called to bear a part in the quire of Angels, and with the ten thousand times ten thousand which are round about the Throne of the Lord Jesus Christ, who hath redeemed us to God, unto whom he hath made us both Kings and Priests, we may never rest from singing with unimaginable delight, Blessing, Honour, Glory, and Power, to Him that liveth forevermore.

Rev. 22. 14.

2 Thess. 1. 7, 8.

Esa. 40.

Rev. 5. 10, 11,

\* 12, 13.



# THE INTRODUCTION

TO

*The Third Part.*

**W**HAT hath hitherto been præmis'd touching *Christ's Love to us*, and ours to Him, cannot better be succeeded (in point of *pertinence* or *use*,) than by that which now follows touching our Love to *one another*. A subject which is the rather to have its place in this Volume, because our Love to *one another* is recommended to us in Scripture, as much as God's love to *us*, and *ours* to God. And as that which does make us most like our Maker: 'Twas recommended to us by Christ in his *last Will and Testament*, and that as one of the richest *Legacies* that he was able to *bequeath* us. The ever-blessed *Testator* (as the Author to the Hebrews does fitly call him) being to take his *last leave* in a farewell Sermon to his Disciples, and having prepar'd them with an assurance that the time of his leaving them was at hand, (to make them *ponder* what he

\* Πασπαλίσ-  
ον ἑδὲν ἀνθρώ-  
ποι διὰ θεοῦ  
στ, ἡ γὰρ ἐξ  
ἰδύμ. Philo.  
Judeus sed  
Δικῆς. p. 557.

Heb. 9. 16.

## *The Introduction,*

John 13. 33. was speaking, and lay it up as the speech of a *Dying man*, ) And being resolv'd not to leave them without some Legacy, some special Token of his *Solicitude*, both for their present Consolation, and future Blifs, *Peace* (saith he) *I leave with you,*  
chap. 14. v. 27. *my peace I give unto you, not as the world, a few good words in Civility, or at the most, a kind wish; and therefore let not your heart be troubled at the sudden departure of my Person; for, as a supplement of That, I leave you my cordial and solid Peace.*

But knowing well, that *His peace* could never quietly rest with them, in case of War and Division amongst themselves, and being not able to indear them with a greater Testimony of *His* love, than by obliging them strictly to the constant loving of *one another*, He therefore bequeathed this *Royal Precept* (as a previous part of their *Patrimony*, whereby to fit them for all the rest,) That *their* reciprocal kindness should be like *His*; that they should all be so affected, as they had *Him for an Example*; that just as He had been to *All*, they should be *All to one another*; for so runs the Instrument whereby he convey'd his good Pleasure to them, *a new Commandment I give unto you, that ye love one another, even as I have loved you.*  
John 13. 15.  
verse 34:

But then to gain their *Acceptance* of his *Bequest*,  
and

to the Third Part.

and their religious Execution of what he commanded them to observe, He shew'd them the value of such a Legacy, as did accordingly tie them to such a Love.

Εν τούτῳ πάντες; &c. By this all men shall know ye Verse 35.  
are my Disciples, if ye love one another.

In which words of our Saviour, there are two things suppos'd, and a third is Taught.

First of all it is suppos'd, that All to whom the words are spoken, either are, or ought to be Christs Disciples. And that not only in profession, but in singleness of heart; not only verbally, and by name, but very really such. This is easily collected from three words in the Text, ἐμοὶ μαθηταὶ ἐστε, Ye are my Disciples.

It is secondly suppos'd, that such as are really Christs Disciples, (not in hypocrisy, but in deed,) ought to endeavour to make it known to all THE WORLD, that they are such. Their light must shine before men, by their Procope and Growth in the SCHOOL of Christ. This is apparent from two words more, πάντες γνώσονται, All men shall know it. And were it not so in good earnest, the Master would never have directed them (as here he does) to the infallible means of it's attainment. For

We are thirdly to observe the important Lesson which here is Taught, (and which is now of all Lessons

## The Introduction,

Lessons the most worth learning, especially if we reflect on the Times we live in,) by what certain *Κατήγεον*, or way of proof, we may make men to know we are Christs Disciples. This is deliver'd in the first and last words of the Text, *ὅν τῷ τῷ γινώσκονται*, they shall know it even by this, *ἐν ἀγάπῃ ἔχῃτε*, If ye bear love to one another.

From these three parts there are as many Propositions, into which the whole Text is very naturally resolv'd.

1. That all who are *Auditors* of Christ, or all to whom he is reveal'd, do stand oblig'd by that means, to be really his *Disciples*.
2. That their Discipleship, if it be real, will be eminent also, and exemplary, so far forth as to be known, and taken notice of by All.
3. That the surest *Testimony* and *Proof* of sincere Discipleship under Christ, and the principal Instance or effect wherein its eminence doth consist, and that which by Christ is here pronounced as an unerrable mark or Criterion of it, is this Divine Qualification of mutual Love.

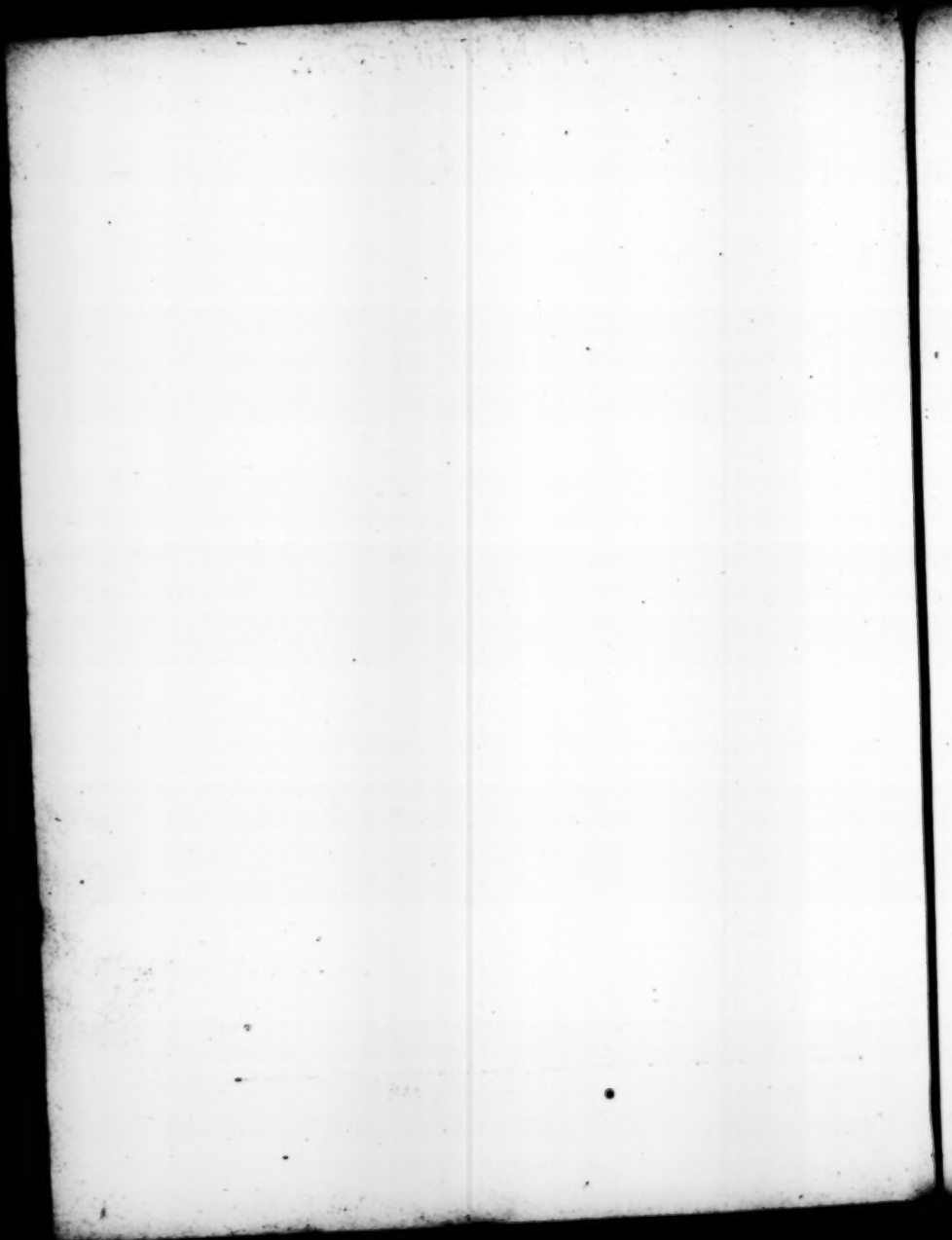
And this alone must be the Subject upon which I am to fasten the following part of my Design; because it seems to comprehend (I say not only the prime, but) whole Importance of the Text; as we may judge by comparing the proposition, with the fourfold Emphasis which may be put upon the words.

For

### to the Third Part.

For first our Saviour does not say, Men shall guess or conjecture that ye are mine, but γνώσονται, they shall know it. Nor secondly does he say, Your Discipleship shall be known as a special Secret, to very few, but as the Sun in his Meridian; πάντες γνώσονται, All men shall know it. Nor thirdly does he say, All men shall know ye seem to be, by a Disguise, but ὅτι μαθηταί εἴτε, that ye are my Disciples, without a fiction. Last of all, he does not say, Your Discipleship shall be known by such deceivable Tokens, as your Assembling your selves in the House of Prayer, your crying \* Lord Lord, your doing || wonders in my name, your \* Matt. 7. 22, being Orthodox in Judgment, and jumping together in Opinions; but by This it shall be known, <sup>23.</sup> <sup>1</sup> Chrysostom. Hom. 71. in John. as by a Token which never fails, εἰν ἀγάπην ἔχοντες ἑν ἑλ- λήλοις, If ye have Love for one another.

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## CHAP. I.

*Self. 1.* **T**HE Proposition to be consider'd, though last in *order*, is first in *dignity*. And being as the *Heart* of the whole *Body of Christianity*, deserves to be (like the *Heart* in the *body of man*) τὸ ἔνατον καὶ πρῶτον, The first thing that *lives*, and the last that *dies* in our consideration. For can there be any thing in the world of greater consequence than This, which gives us a Token whereby to *know* we have an *Interest in Christ*? and such a *sure* token too, as cannot possibly *deceive* us? yet even such is that *Love*, of which I am now about to treat, and which if we take into our *hearts*, as well as into our *memories*, It will (I doubt not) carry with it that *peace of Conscience*, which is to all that feed on it, an *endless Feast*. ARISTOT. PROV. 15. 15.

*Self. 2.* But since there is hardly any word that is more equivocal than *this*, I must Anticipate an Objection, by shewing *what Love* it is which our Saviour meant, when he appointed it for the *measure*, by which his *Scholars* are to be *scann'd*.

*Self. 3.* And to shew the better what it *is*, I must first shew what it is *not*. For all sorts of men pretend to *Love*; not only *Christians*, but the *professed Enemies* of Christ; and the *nominal* as well as *real* Christians. Nay in one kind, or other, they *all* have *Love* in their *possession*; and many times the *worst* in  
U the



the greatest measure. For greater Love than this (our  
 \* John 15. 13. \* Saviour tells us) there is none, that a man lay down  
 his life for his friend. And plentiful store of this Love  
 we commonly find (in our reading) amongst the Hea-  
 then. Their great || Philosophers did prescribe it,  
 and not a few of their people obey'd the Precept.

1. ΑΑΝΘΡΩΠΟΥ ΤΩ  
 ΜΕΙ ΤΩ ΑΝΤΙ-  
 ΔΙΣΤΗΤΕ ΤΩ ΤΩ

ΕΙΛΑΝ ΕΙΣΤΕ ΤΩΝ ΑΠΟΤΕΛΕΣΤΩΝ ΚΑΙ ΤΗΣ ΠΟΙΕΙΣ ΚΑΙ ΑΝ ΕΜΕΛΕΤΕΙΝΑΙ. Arist. Eth. l. 9. c. 8.  
 p. 887.

sect. 4. To save a Friend ready to perish, we find

(a) Xenoph. in Episthenes in Xenophon (a) ready to lay down his life.  
 exp. Cyri. l. 7. p. 319. And such was the love of Artapates to Cyrus Junior,  
 (b) Idem ib. l. 1. that he perfectly (b) hated his own life, as soon as Cy-  
 rus had quitted His. Nor (c) would Lucius Petronius  
 (c) Val. Max. l. 4. c. 7. p. 128. out-live his friend. (d) Pomponius & Latorius dyed a  
 (d) Id. ib. p. 127 couple of Martyrs for Caius Gracchus. And Titus (e)  
 (e) Id. b. Volumnus followed Lucullus into his grave. (f) To-  
 (f) Ib. p. 129. rentius preferred the life of Brutus by many degrees be-  
 (g) Lib. 7. c. 8. fore his own. And (g) Valerius tells us of divers ser-  
 (h) Q. Curt. l. 7. p. 211. vants, who for the saving of their Masters, destroyed  
 (i) Xenoph. themselves. What transcendent lovers of one another  
 (j) Id. l. 5. p. 446. were (h) Menedemus and Hipides, (i) Cleonymus and  
 (k) In exp. Cy. Archidamus, (k) Agasias and Xenophon, (l) Bagwan  
 (l) Diad. Sicul. and Mentax, (m) Hippoclidides and Polystratus, (n) As-  
 (m) Val. Max. clepiodotus and Soranus? 'Twere easie to name as  
 (n) Tacit. Ann. many (o) more, as would make a man weary to hear them  
 (o) Ex Polyb. l. 10. p. 582. nam d. Nor do I speak only of Complex, but of Socie-  
 (p) Tacit. Hist. l. 4. p. 491. ties, and sects; whose astonishing Love to one ano-  
 (q) Diodor. Sic. l. 17. p. 518. ther hath rais'd them Monuments in story, will last as  
 (r) Q. Curt. l. 10. p. 316. Val. Max. l. 9. c. 9. p. 283. Aristot. eth. l. 9. c. 11. p. 912. Homer.  
 (s) Id. l. 13. p. 250. & l. 6. p. 109. Odyss. d. p. 44. (p) Val. Max. l. 2. c. 6. p. 50. (q) Xen. exp.  
 (r) Id. l. 1. p. 212.

of *Cyrus* in *Xenophon*; the (r) *Athenians* in *Thucydides*; (r) *Thucid.* l. 2. the (s) *Megalopolitans* in *Polybins*; the men of (t) *Saguntum* and *Petellia*; the many (u) *Societies* reckon'd up by *Alexander ab Alexandro*, who had all things in common of every kind, and as well their sufferings, as their *Injoyments*. Infomuch that if one did lose a limb by any accident, all the rest were to cut off theirs, that in every Circumstance of Adversity, they might all be equall, and alike.

(r) Val. Max. l. 6. c. 6. Liv. l. 21. c. 14. l. 23. c. 20.  
(u) *Soldani*  
*apud Aquitanos. Societas Hunnorum. Sodales Antiochiani. Tauri*

*apud Scythas. Fratres Arvalis. Συνοπρόθυμοιτες apud Aegyptios. Alex. ab Alex. Dioc. Genj. al. l. 1. c. 26. p. 74. 75.*

sect. 25. Thus there were multitudes of men who lov'd each other unto the Death; and some beyond it, as far as \* *Hell*. Yet very far were those *Pagans* from being known by such love, to have been either the Disciples of *Christ*, or *Moses*. 'Twas little better than the love of *King Porus* his *Elephant*, and other generous beasts, which have expos'd their own lives, to save their *Rider's*. There is a || *natural kindness* and *Generosity*, which is common to men with the meanest *Creatures*; and so hath nothing of affinity with what is intended in the *Text*.

\* *Diodor. Sic.* l. 4. p. 266  
*Talis etiam Robalus, occidentalis Frisia Rex ultimus, a Carolo magno profugatus.*  
|| *Homer. Odysse. p. 251. 256. κίων ἀντιμύχας δίκην.* Id. l. 11.

ad. p. p. 322. Ἰππὸν δ' Ἀντίδωκ κλαίον. Vid. *Plin.* l. 8. c. 42. *Solin.* c. 47. *Virgil.* l. 12. *Tranquillus in vita Caesarum. Aelian. de animal.* l. 10. c. 17.

sect. 6. Nay if we reflect upon our selves, upon whom the name of *Christ* is call'd, we must not imagin we have attain'd unto that excellent Love which is here requir'd, because we find (upon inquiry) that we are loving to our friends; or because we have often our \* *solemn meetings*; or stand || fast to one another, as *drivers-on* of a design. For as there are many sorts of love which are not *rational*, and *pure*, as not proceeding from a

\* *Isa.* l. 13.  
|| *Servasus adversus patrem clementia confiratione servas fecit.* Val. Max. l. 9. c. 11. p. 287.

right principle ; so there are many things too which are but the *Counterseits of love*, and yet are call'd by that *Name*, because they look extremely *like it*. The *Devils* themselves have their *combination* ; are still at

• Luke 11. 18. \* *agreement* among themselves ; but from a principle of *Policy*, and not of *Love*. Even *Rebells*, and *Schismatics*, (the greatest enemies of Church, and state,) are wont to || *hold together*, and *keep themselves close* ;

! Psal. 56. 6. but from a principle of *Faction*, and not of *Love*. We

• Luke 23. 12. read of \* *Pilate*, and *Herod*, that they were solemnly *made friends* ; but from a principle of *Hatred* to an innocent *Christ*, not of *love* to one another. The world is full of such *Merchants*, as keep a *good correspondence*, and are *punctual Dealers* with one another ; but from a principle of *Traffick*, and not of true *love*. The friends of *Ceres* and *Bacchus*, have their times of *Feasting* and *good-fellowship*, their times of injoying the *Creature-Comsforts* ; but from a principle of *loosness*, and not of *Love*. Many love the *merry meeting*, but not the *men* whom they meet. Or if they are *Lovers* of the *men*, 'tis from a principle of *Nature*, and not of *Grace*. It being a meer *Self-love*, which makes them *so* to love *Others*. Nay farther yet, a man may do the very things which are the principal *offices* and *works of Love*, for which (not his *Love*, but) only his *vanity* is to be thank't. He may bestow his whole substance to *feed the poor*, and yet may perish for want of *Love*. May dare to dye a pretended *Martyr*, by *giving his body to be burnt*, and yet may be frozen for want of *Love*. So I collect from the Apostle, 1 Cor. 13. 3.

Vide Philonem

deh ror Dica-

mon p. 693.

sect. 7. It concerns us therefore to know, what love this *is*, ( having seen what it is *not*, ) by which a  
man

man may be known to be *Christs Disciple*. And the shortest way to know this, is to reflect a little while on the *Love of Christ*. For such as was *his Love to us*, such must *ours* be to *Him*, and to *one another*. We have his word for it in several places. *If ye keep my Commandments, ye shall abide in my love. And this is my Commandment, that ye love one another, even as I have loved you.* Now we know the Love of Christ was both *Extensively*, and *Intensively* great; and proposed (in both respects) not more to our *Wander*, than *Imitation*. First it was so *Extensively* Great, as as that it reached to *all* in general, (1 Tim. 4. 10.) to every man in particular, (Heb. 2. 9.) not to a *world of men* only, as that may signify a *part*, but to all the *whole world*, without exception, (1 Job. 2. 2.) without exception of the *ungodly*, (Rom. 5. 6.) without exception of *enemies*, (Rom. 5. 10.) without exception of them that *perish*, (2 Pet. 2. 1.) And so *Intensively* great was the *Love of Christ*, that it made him empty himself of glory, and become of \* *no reputation*; || it made him a *man of sorrows*, and acquainted with grief; indeed an *Intimate Acquaintance* of the most *heart-breaking* grief, that ever was suffered on this side Hell. It put him upon the vassalage of \* *washing and wiping his servants feet*; It made him || *obedient unto the Death*, and to *seek* the lives of his *Enemies*, whilst his enemies *sought his*; He in order to their *safety*, as they in order to his *Ruin*. It made him *once* our *Priest* after the order of *Aaron*, and our *Priest for ever* after the order of *Melchisedeck*. For *us* he descended into *Hell*; for *us* he ascended into *Heaven*; for *us* he *maketh intercession at the right hand of God*, Rom. 8. 34.

John 15. 10. 12.  
ch. 13. 34.

\* Phil. 2. 7.  
|| Isa. 53. 3.

\* John 13. 5.  
|| Phil. 2. 8.

sect. 8. Thus

*Self. 8.* Thus Christ, as our *Master*, hath set us a *Copy of His Love*, to the end that we, as his *Disciples*, might do our utmost to *take it out*. Our Love must be so *extensive*, that it must reach even to *All*. It must reach unto our *Enemies*, and of them to all *sorts* too; not only to those *without* the pale of the Church, (who dous little or no hurt) even *Jews, Turks, Infidels, and Hereticks*, for whom we pray *once a year* in our English Liturgy; but to our Crueller sort of *Enemies within* the Church, our particular *Persecutors and Slanders*, for whom we pray in our Liturgy *three times a week*.

*Self. 9.* Indeed the Hypocrites of the *Synagogue* did  
Mat. 5. 43. constrain the word *Neighbor* to signifie nothing but a *Friend*; esteeming it *Godliness*, and *Zeal*, to hate an *Enemy*. And some there are even in Christendom, who feigning God from all Eternity to have *hated* more than he *lov'd*, think they acquit themselves fairly (and look upon it in themselves as a *God-like property*) if they are much *less* inclinable to *Love*, than *Hatred*. They know they need not love *more*, than the Saviour of the world was pleas'd to *dye* for; and easily taking it for granted, that he dyed only for *some*, they think they need not exhibit their love to *all*.

*Self. 10.* Such men must be minded that even our *Enemies* are to be treated as *one sort* of friends, and that the Scripture-word *Neighbor* extends to *both*. 'Twas so extended even by \* *Moses*; and so by || *Solomon*; if by *Moses*, and *Solomon*, much more by *Christ*; who having first commanded us to *love our Enemies, to bless them that curse us, to oblige them that hate us, and to pray for them that are spiteful to us*, gives us his reason  
\* Exod. 23. 4, 5.  
 Lev. 19. 17, 18.  
 Deut. 23. 7.  
 || Prov. 25. 21, 22.  
 Vide Philonem  
 περὶ φιλαδφ.  
 p. 550, 551.

in these words, because \* *God also is kind to the un-*  
*thankful, and to the evil.* Which is as much as to say, *Miseri* Luk. 6. 35.  
Miseri par. 2.  
Sera. 18. 10.  
2. 2. 2. 2. 2. 2.  
Luk. 11. 2. 2.  
2. 2. 2. 2. 2. 2.  
p. 70.  
1 Verse 35.  
\* Luke 10. 29.  
 that in the Extention of our kindness, we must be I-  
 mitators of God. For so he tells us in the very next  
 words, || *be ye merciful as your Father in Heaven is mer-*  
*ciful.* And when a Jew askt the Question, \* *Who*  
*is my Neighbor?* Our Saviour answer'd him by the  
 Parable of a Jew and a Samaritan, not of a Jew and a  
 Jew. Whereby we are given to understand, that all  
 are our Neighbors who stand in Need. Let that need  
 be what it will, a need of our Pardon, or of our Purse,  
 we must not only forgive them, in case they reduce us  
 to want of Bread, but we must give them our || Bread  
 too, in case they want it. We must pray for them,  
 and pity them, and labour to melt them to reconcile-  
 ment; must do them all the good offices within our  
 power, excepting such as are apt to hurt them; we  
 must shew them such favours as may help to raise them  
 out of the Pit, not such as may sink them the faster in;  
 we must not be so rudely civil, so discourteously com-  
 plaisant, as to \* *suffer their sins to be upon them* without  
 disturbance, but must rather oblige them with our || re-  
 bukes; lest for want of such favours they go down  
 quietly to destruction. For so runs the precept, *Thou*  
*shalt not hate thy brother in thy heart,* (on the contrary)  
*thou shalt in any wise rebuke thy brother, and shalt not*  
*suffer sin upon him.* Although a man be so scandalous  
 as to be shut out of our \* company, by the direction of  
 the Apostle, yet the same Apostle tells us, we must not  
 count him as an Enemy, but admonish him as a Brother,  
 2 Thes. 3. 15. \* Lev. 19. 17.  
1 Ibid.  
\* 2 Thes. 3. 14.

Self. II. And from hence we are to argue à *minori*  
*ad majus.* For if our Love must extend thus to Ene-  
 mies,

1 Tim. 4. 10.  
Gal. 6. 10.

ἰσχυροὺς καὶ  
ἀγαθοὺς ἐργα-  
ζομένους, τοὺς δὲ  
καὶ ἀγαθὰ ἐργα-  
ζομένους ἰ-  
σχυροὺς εἶναι δε-  
ύεται. &c.  
Clem. Rom. in  
ep. ad Cor p. 70.  
¶ Matt. 15. 24.  
26.

*mies*, how much *more* to such as are *friends*? friends to our *Persons*, and to our *God* too? The love of *Christ* had degrees, and so must *ours*. As the Apostle tells us of *Christ*, *he is the Saviour of all*, but *especially of them that believe*; so the very same Apostle does also tell us of *our selves*, *we must do good unto all men*, but *especially to them who are of the household of faith*. And even of those that are *faithful*, a primary care is to be taken for them that are of our \* *own Countrey*. It was not *only* for *Gods* sake that *David* was kind unto *Jerusalem*, but for his *Brethren and Companions* sake he *prayed* to God for her, and did his utmost to *do her good*, (Psal. 122. 8.) Our Saviour being himself an *Israelite*, did || prefer the *lost sheep of the House of Israel*. How *kind* was *Moses* to *His Countreymen*, when he became for their sakes extremely *cruel* unto *Himself*? *Lord* (saith he) *if thou wilt, forgive their Sin; and if not, blot me I pray thee out of the book which thou hast written*, *Exod.* 32. 32. As if salvation it self could hardly please him, unless his *Countreymen* might have it, as well as *He*. Nor was the passion of *S. Paul* inferior to it, who for the love he bare unto *His Countreymen*, whom he calls his *brethren and kinsmen according to the flesh*, was ready to *wish himself accursed*, and utterly *cut off* from the *body of Christ*. (Rom. 9. 2.) As if he car'd not what became of him, so that his *Countreymen* might be *save'd*.

*Self.* 12. But many times our *nearest Countreymen* may become our *worst Neighbors*; and, in respect of their Religion, dwell *farthest off* too. To a man born in *Judea*, a good *Samaritan* ought to be *dearer*, than an *hard-hearted Jew*. \* *S. Paul*, and the *Christians* of *Theſſalonica*, were never us'd with more rigour, than

\* 2 Cor. 11. 26.  
¶ 1 Theſſ. 2. 14.



than by the men of their *own Countrey*. And our Saviours words are very remarkable, that *except it be in his own Countrey, a Prophet is never without honour*, (Matt. 13. 57.) But let him be *in his own Countrey*, and he hath *no honour at all*, (John 4. 44.) Christ himself had least *there*; and there he did the fewest *Miracles*; but that he did not *more* there than in other places, the only Cause was their *unkindness*.

SECT. 13. *This* is therefore the firmest Bond whereby to hold us together in peace and love, not that we are of *one Countrey*, but that we are of *one \* Christ*; <sup>\* *Quand dignis fratres dicuntur & ha-*</sup> And can say of our selves, with better reason, than <sup>*benetur, qui unum patrem Deum agnoverunt, qui de uno utroque ignorantia ejusdem ad unam sententiam expavescunt veritatem?*</sup> it was anciently said of the *Lamnini*, that in *all our borders* there is no more than *one soul*; or (to express it with *S. Paul*) that *we have all but one Faith, one Baptism, one Spirit, one Spirit, one Lord, one God and Father of all, who is above all, and through all, and in us all*. (Eph. 4. 4, 5, 6.) If we will manifest to the *world*, and prove convincingly to *our selves*, that we are really the *Followers and Friends of Christ*. It must be by <sup>Tert. Apol. c.</sup> 39. *a burning and shining Love*. A love of *men*, and not of *God only*. And a Love of men it must be, in which the true Love of God is not *excluded*, but *presuppos'd*. Not a love of *our selves only*, (condemn'd so much by the \* *Apostle*) but a Love of *others as our selves*; if not as *much*, yet as *well*; if not in that *measure*, yet in the very same *manner*, in which we are obliged to love our selves. And it must be *Dilectio Amœbae*, a *mutual Love*; a *giving and taking* of affections. Indeed rather than fail, we must pledge them in *Love*, who do begin to us in *hatred*. But to make up such a *Love* as is especially here requir'd, (such as with which the blessed Apostles did once *adorn both the Doctrin* and the

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the Discipleship of Christ,) It must be ἀγάπη ὁ ἀλλήλων, Love interchanged with one another. For in how many things soever there may be a \* *seemingness* of Religion, S. James assures us that it's || *Purity* does consist in these two; the relief of the needy in their Afflictions, and the keeping our selves unspotted from the world. Nor can we be told a better course, (either for brevity, or clearness,) whereby to be possessed of both together, than that of *measuring* and *dealing* our love to others, by such a natural proportion as we have commonly for ourselves. For this is perfectly the scope of that Law, to which as Christians we *must* be subject. I say we *must*, (so much the rather,) because \* *whatsoever a man soweth, that shall he reap*. And with what measure we || *mete, it shall be measur'd to us again*. As 'tis the mercy of good men, which is said to triumph over Gods Judgment, so there is Judgment without mercy for them that *show little or none*.

\* Jam. 1. 26.

1 verse 27.

\* Gal. 6. 7.

1 Matt. 7. 2.

Jam. 2. 13.

Matt. 6. 14. 15.

sect. 14. The chiefest requisites of our Love must be *Sincerity* and *Fervour*. As S. Paul speaks to the Romans, we must be *kindly affectioned one towards another*, so as our love may be *brotherly, and without dissimulation*. (Rom. 12. 9, 10.) we must not be διψυχοι, double-souled men, (Jam. 1. 8.) but carry our meaning in our foreheads, and hold our hearts in our hands.

\* 1 Joh. 3. 18. *Not love in word, neither in Tongue, but in deed and in Truth*. We must not look every man at his own things only, but every man at the things of others, (Phil. 2. 4.) If we are owners of such a love, as is a Testimony and proof of our real Discipleship under Christ, The same mind will be in us which was in Christ Jesus (Phil. 2. 5.) And if so, we shall be ready to stoop (as he || did) to the meanest offices of love, even to wash, and

1 Joh. 13. 5.

and to wipe the very feet of our *Inferiors*; we shall willingly bear one anothers burdens, (Gal. 6. 2.) by love serving one another, (Gal. 5. 13.) And in honour preferring one another, (Rom. 12. 10.) Nay, if the same mind be in us which was in Christ Jesus, (as S. Paul tells us it ought to be,) our love will be so *Intensive*, as to make us lay down our lives for the Brethren. And so S. John tells us we ought to do, 1 John 3. 16.

Sect. 15. If no *diviner* love of one another were meant by our Saviour under the Gospel, then what was so frequently exacted under the *pedagogie* of Moses, our Saviour certainly would have said, *An Old Commandment I give unto you*; it having been said to them of old, *Thou shalt love thy Neighbour as thy self*, Levit. 19. 18. But here he calls it a *New Commandment*; which we cannot imagin he would have don, had there been nothing in its subject but what was *old*. No, he might very well call it a *New Commandment*, not only for that reason, (which I find given by S. \* *Novum mandatum appellatur, quia ex nro veteri induit nos hominem novum.* Aug. Tract. 64. in Jo. in fi. Tom. 9. & Tract. 65. in Jo. in initio Tom. 9.

*Austin*) because it prescribes us such a love, as by which we cast off the *old* man, and put on the *new*; but because it prescribes us such a love, as *never* was thought upon *before*, much less deliver'd under precept, to any Sect, or Society, of *Jewes*, or *Gentiles*. Had his Commandment been no more, than that *we love one another*, it had been *old* with a witness; no doubt I may say, as *old as Adam*. But because he added [a *Sicut Ego*] that we must love one another, *even as he hath loved us*, (which was with such a *new* Love, as till he came into the world, was never heard of,) he had reason to call it a *New Commandment*. 'Twas said by Moses to the *Jewes*, *Thou shalt love thy Neighbour as thy self*. But our Saviour saith farther, that *we must love one another*,

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another, even as He hath loved us; which was not only as, but beyond Himself. For his loving us to the Death, was (in the comparative sense of Scripture) to hate his own life for the love he bare us. And although S. John saith, Brethren, I write <sup>\*</sup> no New Commandment, but an old Commandment which ye had from the Beginning, he means no more by that last word, than the first Beginning of Christianity, which was with the preaching of the Gospel by Jesus Christ. Remember we therefore what Love this is, which is the Badge and Cognisance of our profession; the mark of difference betwixt the Sheep and the Goats; and which is not exacted from Men as Men, but from Christians as they

are Christians. We must not love as They do, who <sup>\*</sup> corrupt one another (as S. Austin speaks) with a meerly seditious, or schismatical Love; nor must we love as they do, who only love one another for filthy Lucre; much less as They do, who love one another for filthy Lust; Nor must we love as They do, whose love consisteth only in this, that they agree in the hatred of some third Party; Nor must we only love as they do, who love one another as they are Men only, that is, as they are sociable and civil Creatures. But we must love one another as being Lovers of God, and as being such whom God loves; as being || Children of the Highest, and <sup>\*</sup> younger Brothers of our Redeemer; as being all made Consorts of the very same Hope, and all Co-heirs of the very same Kingdom. Our Love must imitate both the manner and the Degree of Christs Love. For we must venture our Lives for the good of others, and even in spight of all Dangers which may happen to the Body, we must own, and propagate, and defend the Doctrines of the Gospel, which is the utmost we can do for the good of other mens souls; and that which

\* 1 Joh. 2. 7.  
\* 2 Joh. 5.

\* Psal. 73. 8.  
Non sicut diligunt qui corrumpunt; nec sicut se diligunt homines, quia homines sunt; sed sicut se diligunt qui Dei sunt & filii altissimi, &c.

August. loco supra cit.

1 Luk. 6. 35.

\* Sic mutuo fratres vocamus, ut unum Dei Patres omnes, ut confortes Fidei, ut socii Cohæredes.

Minut. Felix.  
πάρτες ὅσων ἡμετέων ἐσμὲν  
καὶ οὐκ ὁρίσμεθα  
οὐ φιλαργίας  
ἀλλ' ἀγαπᾶμεν  
Philos. de ci-  
vil. p. 554.

which makes us most like a *saviour*. The Gospel ( I may say ) is the *Christian School* ; thither it is we go to *learn* ; Christ is the *Master* of it in *chief* ; all Christians are *School-fellows*, or *Condisciples*. The *Love* I have hitherto describ'd is the *highest lesson* which there is *taught*. Those *Titular Christians* who do not attain to this *Love*, are so many *Dunces* and *Truants*, fit to be turn'd out of the *School*. It is indeed an *hard Lesson*, for *us* to love *one another* even as *Christ* hath loved *us* ; a Lesson only to be found in the *School of Christ*. But yet how *Difficult* soever, 'tis not *impossible* to be *learn't*. \* 1 Cor. 1. 9. For *God* is \* *faithful* ; and expects not to *reap*, but 1 Cor. 10. 13. after the measure that he hath *sown* ; He will not *suffer us* to be *tempted* above what we are able. If there is in us || a willing mind, He *accepts* according to what we 1 ibid. have, and not according to what we have not. The 2 Cor. 8. 12. \* *Grace of Christ* is *sufficient* for *us*. And we can do \* 2 Cor. 12. 9. || *all things* through him that *strengthens us*. And there- 1 Phil. 4. 13. fore let us not despair of getting the *Mastery* over our *Lesson* ; For we are all Θεοδιδάκτοι, ( as *S. Paul* speaks to the *Thessalonians* ) immediatly taught it by *God himself*. 1 Thes. 4. 9.

sect. 16. Now the more largely I have discover'd, both what it is *not*, and what it *is*, to love one another as *Christ* requires ; the fewer words will suffice to make it clear as the *Sun at Noon*, that by *this* we must be known to be *Christ's Disciples*. For such a *Love* as *This* is, *is the fulfilling of the Law*. So saith the *Law-giver* \* himself, *Matt. 22. 40.* and so his principal *Apostle*, *Rom. 13. 8, 9, 10.* where he speaks of *Love* in a *Christian*, as *Demosthenes* did of *Pronunciation* in an *Orator*. As if it were not only the *first* Thing, but also the *second*, and the *third*, and so indeed.

deed the το παν, the *All in All* of a Christian. For mark the words of that Apostle, whom we cannot accuse of *vain*, or *needless* Repetition. *He that loveth another hath fulfilled the Law* (v. 8.) *All the Commandments of the Law are comprehended even in this, Thou shalt love thy Neighbour as thy self* (v. 9.) *Love worketh no evil to his Neighbour, therefore Love is the fulfilling of the Law* (v. 10.) Three times in a breath, without so much as a *Paranthesis*, love is reckon'd to be the *Pandect* of all things requisite to make a *Saint*.

*sect. 17.* Nor let any man say within himself, *How can this be?* Since Gods word tells us, that *so it is*. And yet I think it is easie to shew you *How* too; For the whole *Body* of the *Law moral* doth consist of *ten Members*, which are commonly call'd the *Decalogue*, or *ten Commandments of the Law*. The Lord Jesus hath reduced those *Ten* to these *Two*. *Thou shalt love thy God with all thy Heart, And thy Neighbour as thy self*. On these two *Hinges* the very *Door of Salvation* doth clearly turn. For on these two *Precepts hang all the Law and the Prophets*, (Matt. 22. 40.) But *S. Paul* hath reduced them all to *One*. For thus he speaks to the *Galatians*, \* *All the Law is fulfilled in one word, even in this, Thou shalt love thy Neighbour as thy self*. The reason is, because the *Love of our Neighbour* (in the high degree I here speak of) does carry along with it, the *Love of God*: Either of them (saith || *Austin*) is infer'd by either; for if we really *love God*, we shall *obey* him when he commands us to *love our Neighbour*; and if we really *love our Neighbour*, it is for

\* Gal. 5. 14.

¶ Bene intelligi-  
gentibus u-  
trumque inve-  
nitur in singu-  
lis. Nam &  
qui diligit

Deum, non cum potest contemnere precipientem ut diligit proximum; & qui superne ac spiri-  
tualiter diligit proximum, quid in eo diligit nisi Deum? August. Tract. 65. in Joh. à med. Tom. 2.

the

the Love which we bear to God. Observe the Lock, by which S. John argues both backwards and forwards. *By this we know we love the Children of God, when we love God, and keep his Commandments*, 1 Joh. 5. 2. There he argues from the first Table to the second. Now observe how he argues from the second to the first, and that two waies, both in the Negative, and the Affirmative. In the Negative thus; *He that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen?* 1 John 4. 10. *He that shutteth up his Bowels of Compassion from his brother, how dwelleth the Love of God in him?* 1 John 3. 17. Again he argues it in the Affirmative. *We know that we have passed from death unto life, if we love the brethren*, 1 Joh. 3. 1, 4. *Hereby we know we are of the Truth, and have Confidence towards God, if we keep his Commandments: And this is his Commandment, that we love one another* (v. 19. to v. 23.)

sect. 18. Hence we see it is evident, There is not a clearer Demonstration of our *loving God* with all our *hearts*, than the loving our *Neighbour as our selves*. From whence it follows, that every *sin* must needs argue some *want* of Love. For if against the first Table, it is through a *want* of some love to God. And if against the second, it must needs be for *want* of some love to Men. Again, it follows on the contrary, that where Love is perfect and entire, no Commandment can be broken. For, *loving God with all our hearts*, we shall keep the first Table; and *loving our Neighbour as our selves*, we shall not fail to keep the second.

sect. 19. What I have shew'd in the *Great*, I can easily shew in the *Retail* too, to wit, that *Love is the fulfilling*



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- fulfilling of the Law.* For if we love God as we ought to do, we shall certainly have *no God but Him*: Much less shall we worship a *Graven Image*. We shall not lift up his Name in vain. Nor shall we fail to keep holy his Holy Dayes. And if we love our Neighbour as Christ requires, we shall be sure to render to every man his Due. And so by consequence we shall honour all our Parents and Superiors, whether publick, or private, Ecclesiastical or Civil. Then for the Neighbour who is equal, or in any degree inferiour to us, we shall be sure not to injure him in any kind. From whence it follows, we shall not kill; (for that were to injure him in his Life.) Nor commit Adultery; (for that were to injure him in his Wife.) Nor steal or Plunder; (for that were to injure him in his Goods.) Nor bear false Witnes; (for that were to injure him in his good Name.) And as we shall not thus injure him either in Deed, or in Word, so if we love him as our selves, or as Christ lov'd us, we shall not do him any injury, no not so much as in our Thoughts; we shall not covet, or be desirous of any thing that is our Neighbours. Thus the four Precepts of the first Table, and the six Precepts of the second; or if there is any \* other Precept besides these Ten, they all are briefly comprehended in this one word, *Thou shalt love thy Neighbour as thy self.*

\* Rom. 13. 9.

*sect. 20.* And now I do not doubt but we are all of one mind, as touching the Character and Badge by which we may be known to be Christ's Disciples; The peculiar Note of Distinction, by which we are taken from out the world, as it were sever'd and set apart, from all exorbitant societies and sorts of men, whether their Ring-leaders, and Masters, are Jews or Gentiles. First for the Gentiles, we may know the Disciples of Zoroastres,

roastres, by their belief of two gods, and Incestuous wedlocks. We may know the Disciples of the Brachmans, by their unparallel'd self-denials in food and rayment. We may know the Disciples of Pythagoras, by their Reverence to the numbers of four and seven. The Disciples of Plato, by their fanciful Idea's in the concave of the Moon. The Disciples of Zeno, by their Dreams of Apathie, and Fate. The Disciples of Mahomet, as well by the filthiness of their Paradise, as by their desperate Tenet of God's decrees. And then for the Jews, we may know the Disciples of the scribes, by their Traditional corruptions and Expositions of the Law. We may know the Disciples of the Pharisees, by their Form of godliness, and their \* appearing righteous unto men. \* Matt. 23. 28. We may know the Disciples of the Sadduces, by their denial of Providence and dis-belief of the Resurrection. We may know the Disciples of the Esseni, by their overstrick Sabbatizing. The Disciples of the Nazarites, by their abstinence from the flesh of all living creatures. And the Disciples of the Hemerobaptists, by their every day washings from Top to Toe. We may know the Disciples of John the Baptist, by their remarkable Fastings, and other Austerities of Life. But by this shall all men know that we are all the Disciples of Jesus Christ, If we love one another, even as Christ hath loved us.

## CHAP. II.

sect. 1. **W**Hilst I am thinking what proper Lessons we are to draw from Christ's words, the words of S. Paul which he writ to *Timothy* do straight occur to my remembrance; *All Scripture* (saith he) *is by divine Inspiration, and is profitable for Doctrin, for Reproof, for Correction, for Instruction in righteousness, that the man of God may be furnished unto all good works,* 2 Tim. 3. 16, 17. For were there no other Scripture, than that which hath given me my present subject, I should think it very profitable for each of those ends; and think the workman well furnished for every good work.

- I. sect. 2. First, 'tis profitable for *Doctrin*, because it teacheth such as are ignorant, the true importance of *Christianity*, which does not consist (as some would have it) in our being *born of godly Parents, believing the History of the Gospel, making profession of zeal to Christ*, positing up and down from *Sermon to Sermon*, making many and long prayers, or whatsoever is comprehended under the *Form of Godliness*, that is, the Image, the Picture, the Counterfeit of Devotion, (as the word in the \* Original does very naturally import, 2 Tim. 3. 5.) For many profess to know God, who in their works deny him. And let a mans profession be what it will, yet if he acts in contradiction to the Commandments of Christ, that very acting is nothing better, than a Denial of the Faith. And so 'tis call'd by the Apostle,

\* *μὴ κατὰ τὴν  
ἐνσένησιν,*

Tit. 1. 16.

Apostle, 1 Tim. 5. 8. Christianity does not consist then, in such a sanguin *presumption*, as some call *Faith*; in such a carnal *security*, as some call *Hope*; in such a parcel of \* *fair words*, as some call *Charity*; in such a \* Jam. 2. 16. || *worldly sorrow*, as some call *Repentance*: but it consist's in such a *Faith*, as \* *worketh by Love*; in such an || 2 Cor. 7. 10. *Hope*, as does || *cleanse*, and *purifie*; in such a *Charity* *καθαριον* \* Gal. 5. 6. as *worketh no ill to his Neighbour*; but is (on the contrary) the \* *fulfilling of the Law*; and in such a *Repentance*, as shew's it self by *amendment*, and *change of life*, bringing forth || *fruits meet for Repentance*. || Matt. 3. 8. Whatever some *Mockers* are wont to say; we find by the Tenor of the Gospel, that a material part of *Godliness* is *moral honesty*. The chief ingredients in a *Christians* life, are *acts of Justice*, and *works of Mercy*; than which there was nothing more conspicuous in the life of *Christ*. The second Table is the *touchstone* of our obedience unto the first. Our chiefest duty towards God, is our duty towards our Neighbour. God will have *Justice* and *Mercy* to be perform'd to one another, before he accepts of any sacrifice which can be offer'd unto himself. For what saith our Saviour? *If thou* Matt. 5. 23, 24. *bring thy gift to the Altar, and there remembrest that thy Brother hath ought against thee, leave there thy gift before the Altar, and go thy way, first be reconciled to thy Brother, and then come and offer thy gift*. As if he should have said, *Get thee gon, and be Honest, before thou talk'st of being Godly*. Now together with this, compare S. John's way of reckoning \*. *In this the* \* 1 Joh. 3. 10. *children of God are manifest, and the children of the Devil, whosoever doth not righteousness is not of God, neither he that loveth not his Brother* ||. And we know that we have passed from Death unto Life, because we love the Brethren. Nor does our Saviour say thus,

by this shall all men know ye are my Disciples, if they see ye love God, but by this they shall know it, if ye love one another. Because our love of one another does presuppose we love God; which 'tis \*impossible that we do, in case we love not one another. For he that hateth his Brother is a Murderer, and abideth in Death, 1 John 3. 14, 15.

Thus we see how this Scripture is profitable for Doctrin.

sect. 3. And as for Doctrin, so also for Reproof. Because it serves to convince us of the small proportion of Christianity, which is to be found amongst men who are commonly call'd Christians. How much there is of the word, and how little of the thing. When the son of man cometh shall he find Faith on the Earth? Yes, store of that Faith, which will ever be common to men with || Devils. But when the Son of man cometh, shall he find Justice, shall he find Mercy, shall he find Love upon the Earth? shall he find that Faith which worketh by Love? and which worketh by such a Love, as is the mother of Obedience? and the mother of such obedience, as is impartially due to the Law of Christ? Alas! how frequent a thing is it, for Christians to persecute their fellow-Christians, and then to reckon it as the character of their Discipleship under Christ? As if they read the Text backwards, or understood it by an Antiphrasis, supposing Christ had meant thus, By this shall all men know ye are my Disciples, if ye Hate one another. It is a Crime the more enormous, to hate and persecute a Neighbour, under colour of Devotion and zeal to God, because it breaks the Commandments against each other. For if the same God who saith [Thou shalt love the Lord thy  
God

• 1 John 4. 20.

Luke 18. 8.

1 Jam. 2. 19.

Joh. 16. 2.

God with all thine heart ] does also say in the same instant, [ Thou shalt love thy Neighbour as thy self, ] It cannot but follow that to *persecute*, or *hate* a Neighbor, in pretense of *affection* and *zeal* to God, is to take up the *second Table* in anger, and to dash it in pieces against the *first*. And what is that, in effect, but to make the *Law* its own *Transgressor*? The character of a Christian recommended here to us by Christ himself, is not certainly such a *prædatorie* and \* *ravenous* love of one another, as was that of the *Scribes* and *Pharisees*, where-with they lov'd *widows Houses*, so far forth as to *devour* them, and || *eat them up*. Nor such a *cruel* kind of love, as that of the *Canibals* in *Herodotus*, who glutted themselves with the flesh of *men*, because they lov'd it as well as *Ven'son*. For when Professors are transported with such an *unnatural* kind of love, as gives them an *appetite* to *bite* and *devour* each other, ( as the Apostle speaks to the *Ephesians*, ) or to eat up God's people as if they would eat *Eread*, ( as the *Psalmist* thought fit to phrase it, ) it hath a tendency to nothing but *mutual Ruin*. No, the *note* of *distinction*, whereby to know a sincere and a solid *Christian*, is such a *divine* kind of love as tends to *Unity*, and *Peace*, and so ( by a consequence unavoidable ) to *mutual safety*, and *preservation*. If we are \* *rooted and grounded* in such a love to one another, as that of *Christ* unto us all, we shall be known by the || *fruit* we bear, to have been \* *grafted* into him, who is indeed the || *true vine*. We shall not only do to \* *no man*, what we would that *no man* should do to us, ( which was the *Motto* an *Heathen Prince* would needs have carved in all his *Plate*, ) But what we wish that all *men* would do to us, we shall earnestly endeavour to do to all men; we shall love them for God's sake, whom, for their own sakes, we cannot love. If we are nearly

weak

\* Luke 11. 39.

1. 25. πεινῶντες

Luke 23. 14.

ἐφ' ὅσον ἡ λαν-

θὲν τοῖς δὲ

λαγῶν ἡ ἀνδρῶν

κ. c. Herod. in

Melp. c. 26. p.

233. ( confer e-

jusdem l. 1. c. 73

p. 30. &amp; c. 119.

p. 51.

Eph.

3. 17.

1. Mat. 7. 16, 17.

\* Rom. 11. 19.

1. John 15. 1.

Quod tibi non

est fieri, alteri

ne feceris.

Matt. 7. 12.

Luke 6. 43.

Rom. 15. 1.

Colof. 4. 5.

*weak brethren*, we shall manifest (by our weakne's) we are not *wilful*. And if *strong*, we shall bear the *Infirmities of the weak*. We shall walk in wisdom towards them that are without, (I mean the Enemies of Christ, both *Jewes* and *Gentiles*;) that we may neither be in danger of being corrupted by their *secular and sensual baits*, nor heighten their *prejudice* to the Gospel, by any matter of *scandal* in our converse. Will it not be a very sad, and a shameful thing, if *Jewes* and *Gentiles* shall rise in judgment against a great part of *Christendom*, whilst *Christendom* shall justify both *Jewes* and *Gentiles*? First for the *Jews*, they are so much at unity amongst themselves, that however *covetous* in their particulars, and however *cruel* to us *Christians*; yet, they are *kind* to one another, and full of good works too. They suffer not the *needy* to go without his *relief*, nor the *Captive* without his *ransom*.

\* Joseph, Antiq.  
18. 2. Philo  
Jud. in libro  
cui Titulus,  
σὺς ἀνδράσις;  
ἐλευθερίας, p.  
679. 680.  
φιλανθρωπία  
τῆς εὐσεβείας  
συγγενέας, καὶ  
ἀδελφῆς, καὶ δι  
δομῆς ὅπως  
ἐστὶ. Philo de  
φιλαρθε. p. 539  
I Deut. 23. 7.  
\* Ubi supra  
p. 548.

(a) Iliad. p.  
109.

(b) Hierocl. in  
θεορ. ἐκ. p.  
65, 66, 70.

(c) Val. Max. l.  
7. c. 8. p. 193.  
194.

Nay the \* *Esseni* (amongst the *Jewes*) had all things in common; and, living *Virgins* themselves, bestow'd their cost and their care in breeding other *folks* children. This was one of the Jewish Maxims, (as the most elegant of their Writers hath set it down,) that Godliness and Honesty, or the love of God and the love of men, are a kind of *Twin-sisters*, which every Creature is to *espouse*, who is not so wedded to the world, as to admit of a *Divorce* from the celestial *Bride-groom*. 'Twas never allow'd unto the *Jewes*, to || *abhor* an *Edomite*, or an *Egyptian*; or to count any man as an *Enemy*, (although he were \* *scaling* the *City-walls*;) till he had absolutely refus'd their solemn *offers* of *Reconcilement*. Then secondly, for the *Gentiles*, (a) *Homer* describes the love of *Enemies*; The (b) *Pythagoreans* gave it in precept; and (c) *Antins Restio's* brave *servant* reduc't the doctrine into practice. Whilst some of the *Heathens* do love their *Enemies*, were it not well if some *Christians* would love



love their *Friends*? What a scandal is it (at this day) to the Disciples of *Mahomet* (that grand Impostor) that the *Spirit of Division* should seem to reign, more amongst *Christians* than amongst *them*? Nay are there not diverse great Potentates, who profess to be the followers and friends of Christ, and yet are ready (at any rate) to *buy* peace of the *Turk*, to the end they may *break* it with *one another*? Or, (not to go so far from home) how little is there of Christianity, except the *syllables* and the *sound*, even in that part of Christendom, where Christ is *most talkt of*? Amongst the *many* who are followers of the *name* of Christ, how *few* are followers of his *Example*? how far are *they* from *giving* all to the poor, who \*grind their faces as it were *meal*, and eat *them up* as it were || *Bread*? how unlikely are *they* to indure the *bearing* of the Cross, who lay it so *heavily* upon *other* mens shoulders? how do *They leave all*, and follow Christ, who *take away* all from them that follow him? how do *they wrestle against powers and principalities*, who flatter and syncretize with every thing that is *mightiest*? how do *they abstain from all appearance of evil*, who have nothing of *good* but in *appearance*? Where are those pieces of Christianity, which are the grand characteristicks whereby a Christian should be distinguished from *Jew and Gentile*? I fear the places are very *few* (though God be thanked some there are) where Christ may be known, by *solid Love*, to have *real Disciples* upon the earth.

Thus we see how this Scripture does furnish matter for Reproof.

self. 4. And as for Reproof, so withal for *correction* and *instruction in righteousness*. Because it serves to \*re-duce such as are wandering out of the way, and to build up such

Mar. 10. 21.  
\* Isa. 3. 15. &  
47. 2.  
1 Psal. 14. 4.  
& 53. 4.  
Mar. 10. 22.  
Eph. 6. 12.  
1 Thess. 5. 22.

\* Consult vi-  
rum consum-  
matissimum,  
D. D. H. in 2  
Tim. 3. 16.

\* Gal. 3. 24.

such as have *begun*, or ( as it were ) *set out* in the way of *righteousness*. Whereby it brings me neerer and neerer to the principal *end* of this Discourse, which we are not only concern'd in, as a people *born* in the very same Countrey, but as a people *brought up* too in the very same *school* ; and deservedly *dear* to one another, not so much by being *Countrey-men*, as *Condisciples*. Not Disciples under the *Law*, which was a rigid \* *School-master* to drive us on unto *Christ* ; but Disciples under *Christ*, who was a *gracious Schoolmaster* to lead us on unto *God*.

1 Cor. 10. 11.

1 Tim. 6. 18.

*sect. 5.* Our Saviour's last *Will and Testament* ( a part of which I am upon ) was certainly made for the behoof as well of *us*, and of our *children*, ( upon whom the ends of the world are come, ) as for that dozen of Disciples to whom 'twas given by *parole*, and with whom the *Depositem* was left in *Trust*. They were the *Witnesses*, *Overseers*, and *Executors* in chief ; But we the *remotest* of the *Legataries* have equal Right with the most *Immediate*. For this *Testament* ( like the *sun* ) is so communicated to *All*, that every Christian in *particular* hath a full right unto the *whole*. The reason of it is briefly this. The true *intent* of the *Testator* was to make us || *rich in good works*, rich towards God, and to one another. But I may say of *Right* in such a *Legacy*, what *Aristotle* saith of the soul of man, that the *whole* is in the *whole*, and the *whole* in every *part* too. Nor is it left ( as other *Legacies* ) to be accepted, or refused, without offence. For what is allowed to be our *privilege*, is also enjoyned to be our *duty*. In such a *Legacy* as this, we are not only *permitted*, but strictly *obliged* to *claim* our *portions*. For so run the words, A new C O M M A N D M E N T give I unto you. His *Command* of our *Acceptance* was one part of the the  
Gift;

*Gift*; and made his *Testament* of force, not only \* *after*, \* Heb. 9. 17. but *before* his death.

*sect. 6.* Thus we see our obligation to fulfil the intent of the *Testator*. And to the end we may see it, the *will* is registred by S. *John* in this *indelible Record*. It lies upon us as we are Christians, to give a proof unto the world of our *Discipleship under Christ*. Every man of us must endeavour ( as S. *Paul* exhorts his son *Titus* ) to shew himself a *Pattern of good works*. Our love, as *Tir.* 2. 7. well as our *moderation*, \* *must be known unto all men*. \* *Phil.* 4. 5. Our *light of love* ( like the *sun* ) must cast a *glory* round about it, though not to this end, that men may see us, and glorifie us, yet at least to this end, that men may see our || *good works*, and glorifie our *Father* *Matt.* 5. 16. which is in heaven. Or that all men may know we are *Christ's Disciples*. We must not walk after them, who open their meeting with a *sermon*, and shut it up with a *surset*. But as often as we begin with *Acts of Sacrifice*, so often should we end in *works of mercy*; very far from being followers either of *Herod*, or the *Israelites*, who *sate down* ( like *Brutes* ) to eat and drink, and then ( like wantons ) *rose up to play*, (*Exod.* 32. 6. ) our way to pass the time away merrily, must not be by a *Συμπόσιον*, or heathenish Feast of *good fellowship*; but by a Christian *ἀγάπη*, or *Feast of love*.

*sect. 7.* If we will know what that means, we must consult the second Chapter of the *Acts of the Apostles*; where we shall find ( in the conclusion ) that they did *Act.* 2. 46. not only continue daily in the *Temple*, but they did also break bread from house to house. They did enjoy their merry meetings of love and charity; for so it follows in the Text, \* *They did eat their meat with gladness*, as \* *ibid.* well

well as *with singleness of heart*. From whence I take out this Lesson, That *Christianity* is not a *sullen thing*, making every mans life a *continual Lent*, as the Heretic \* *Montanus* would fain have had it. There is a difference very sufficient betwixt the *Church* of a *Christian*, and a *Stoick's Porch*. But withal let us ruminate on the two Verses going before, where they had *all things in common*, the rich distributing to the poor, ( to every man his proportion ) *just according as they had need*.

\* *Illi tres in anno faciunt quadragesimas; quasi tres passi sint saluatores.*  
Hieron. in ep. ad Marcellanum.  
fol. 405.  
Verſe 44. 45.

ſect. 8. Neither was it upon a sudden, that charity grew to that *coldneſſ* in which we find it. For || *Tertullian* tells us, that (in *his dayes*) *they had all things in common, except their wives*.

1 *Quia animo animarq; miſce-mur, nihil de rei communicatio-ne dubitamus. Omnia indiſcreta apud nos ſunt præter uxores.* Tertul. in Apol. cap. 39.  
2 Cor. 8. 3.

I do not preſs for an *equality*, ( I think the Age will not bear it, ) I only plead for a *ſimilitude* with what we find waſte the practice of *better times*. I do not urge our being *liberal beyond your power* ( like the Primitive *Chriſtians of Macedonia*, ) nor our parting with our *Riches* in exchange for deep *Poverty*, that through our poverty poorer men may grow *Rich*, (as *S. Paul* ſpeaks of our Saviour, v. 9. ) For when the Age is all *Iron*, we cannot hope to find ourſelves of ſuch *golden Humours*, as to admit of being *purged* of ſo much *Droſſ*.

ſect. 9. All I preſs for, is but this, That we will be but as ingenuous as the Heathen Emperor *Severus* ; that is, that we will *do* as we would be *don* by, and at leaſt be *liberal* \* *to our power* ; and that we will *ſo ſhew* mercy, as we hope to *find* it. We cannot call any a *Feaſt of Love*, where ſome are *drunk*, whiſt ſome are *hungry*, ( as it ſeems at || *Corinth* ſome ſuch there were. ) A true *Feaſt of Love* muſt be for *all comers*, as well for

\* 2 Co. 8. 3.

|| 1 Cor. 11. 21.

for the poor, as for the rich, or rather for the poor before the rich. For mark the words of our Saviour to one who invited him to a Feast, *Luk. 14. from v. 12. so v. 15.* where first he adviseth in the Negative; *When thou makest a Dinner or a Supper, call not thy Friends, nor thy Brethren, neither thy Kinsmen, nor thy rich Neighbours, lest they also bid thee again, and so recompense be made thee.* From whence we learn, That 'tis

true \* *Courtesie* indeed, to be afraid of a *Requitall*. He is a *Mercenary Feaster*, whose *Guests* are all *Entertainers*, as apt and able as *himself*. For one rich man to invite another, is no more in effect, than to make an

exchange of good *Cheer*; to commute a Dinner for a Supper; and what is that to be esteem'd, but a more Gentlemanly *Barter*? A buying and selling of *Entertainments*? Our Saviour therefore goes on to the

positive part of his Advice. *When thou makest a Feast, call the poor, the maim'd, the lame, and the blind,* adding this for a reason, *because they cannot recompense thee*

again. Which is as much as to say, that the noblest motive to our *Beneficence* should be the poverty of the object on which 'tis fastned, and the greatest impossibility of the least *Requitall* upon earth. It is always

|| more blessed to give than to receive, (as our Saviours words are written in the *Nazarene Gospel*;) but then

especially, when we give with an assurance of not receiving. Yet in this case also, the merciful man is a *Projector*, and driving on his own interest; bestowing a little here on earth, for a large *Recompense* in *Heaven*. For so saith our Saviour in the next words of that Verse, (giving the reason of that reason he gave before)

\* *Thou shalt be recompenced at the Resurrection of the Dead.*

- self. 10. Here then let us consider. When God professeth to be our \* *Debtor* for all we give unto the poor, and gives us his word for a || *Repayment*, and *Christ* becomes our *security*, that all we lend shall be return'd an *hundred fold* into our Bo'somes; what kind of reason can be imagin'd why one Rich man will lend his money unto another, for *six pounds in the hundred*, or lay it out in some Trade (at most) for *twenty in the hundred*, rather than \* *lend it unto the Lord*, (by having pity upon the poor,) or || *lay it out* upon life eternal, whereby he shall not only receive *six* or *twenty* in the hundred, but exceedingly more, than an *hundred-fold* the very *Principal*? If we inquire into the reason, I am afraid we shall find it to be but this, that they cannot easily *trust God*, or *believe the Scripture*, or accept of *Christ* for their *security*. Say we therefore to ourselves, as many of us are Rich, That if ever we do expect to be \* *carried by the Angels into Abrahams Bosom*, we must think our selves *obliged* to take *Lazarus* into our own. Or admit we may be said to be comparatively poor, yet rather than fail of being *merciful*, we must || *work with our hands the thing that is good*, that we may have to give to him that needeth. S. Pauls own hands did administer to his necessities; and not only to his, but to theirs also that were with him, *Act. 20. 43.* The strong ought by their labour to \* *support the weak*, (v. 35.) Rather than any man should want, who is not able to earn his Bread, he hath a kind of right to eat it in the sweat of our *Brows*. For there is one sort of poor, who are an *Honourable Order and Rank* of men, as being *Jure Divino*, of God's immediate || *Institution*. And our Lord himself, that \* *Sun of righteousness*, when he was here in his *Hypogae*, was pleas'd to make himself
- free

\* Prov. 19. 17.

\* Ibid.

1 Luk. 6. 38.

Matt. 19. 29.

\* Prov. 19. 17

1 Mat. 13. 45. 6

\* Luk. 16. 22.

1 Eph. 4. 28.

\* 1 Cor. 13. 12.

2 Cor. 11. 15.

Phil. 4. 15.

1 Th. 5. 14.

2 Th. 3. 10.

1 Tim. 5. 8.

2 Tim. 1. 16.

Tit. 2. 14.

1 Pet. 4. 14.

2 Pet. 1. 16.

1 John 3. 17.

2 John 1. 11.

3 John 1. 7.

1 John 4. 20.

2 John 1. 11.

3 John 1. 7.

1 John 4. 20.

2 John 1. 11.

3 John 1. 7.

free of that *Company*; did not think it unbecoming him to be the *head* of that *Order*. For whilst he liv'd, he liv'd on *Almes*, (Luk. 8. 3.) the *Foxes* were not so poor, for they had *holes*; the *Fowles of the Aire* were not so destitute, for they had *nefts*; but the *Son of man* (said the Son of man himself) *had not where to lay his head*. Matt. 8. 20. And then, when he was *dead*, he was fain to be *buried* upon other folks charges. (Luk. 23. 53, 56.) We must not therefore neglect the *Poor*, unless we dare \* *re-* <sup>Prov. 14. 31.</sup> *proach our Maker*; or unless we dare despise *that*, which <sup>ὁ δὲ θίμωτος</sup> *Christ* himself in his person was pleas'd to *honour*. The <sup>πνίαν καὶ</sup> *Infidels* provided, as well for those of their own *Con-* <sup>ἐδάμ, ἐλπί-</sup> *trety*, as for those of their own *House*. And S. Paul im- <sup>δα ἀναγκά-</sup> *plies* by the word [*|| especially,*] that *Christians* ought <sup>or. Philo. 42</sup> to provide for *Both*, unless they dare be *worse than* <sup>φίλων. p. 544.</sup> *Infidels*. <sup>1 Tim. 5. 8.</sup>

*Self. 11.* But I am not at an end of my Exhortation. For in vain do rich men conspire, to *refresh the Bowels* <sup>Philom. 7.</sup> of the poor, whilst by envy, or Animosity, or vexatious *Suits at Law*, they do impoverish the Rich too. It is not true *Charity* they shew to others, if they nourish *Contention* among themselves. Men may be *liberal* to their *Vanities*, bestow a great deal of Riches in *Ostentation* to the poor, and yet be still strangers to *Christian charity*, in case they will not *let fall* a *Suit at Law*, till they are utterly disenabled to *hold it up*. The wise Disciples of \* *Pythagoras* would rather quit their own right in matter of *Riches*, or *Honour*, or *worldly great-* <sup>\* Δαίμων</sup> *ness*, than run the hazard of *breaking peace* in any such carnal considerations. <sup>ἡ δὲ τῶν κα-  
ριῶν ἀντι-  
τιτὰς ἀπὸ  
χρημάτων, ἡ</sup>

ἀρετὴ, ἡ μὲν ἀλλὰ τὸ ἐν τῇ θρησκείᾳ καὶ τῇ ἀρετῇ διακρί-  
σις τῶν Πλάτωνος. Vm. p. 61.

*Self. 12.*



*sect. 12.* Let every one therefore conjure himself, not so much by that *common*, and *civil Interest*, which we have in *one Countrey*, as by that *common*, and *sacred Interest*, which we have in *one Christ*, that all our *Contentions* (from this day forwards) may be swallow'd up in this *one*, who shall shew the greatest *Zeal*, and who shall use the best *endeavours*, to keep the *unity of the spirit in the Bowd of Peace*. Let the saying of *St. James* be ever recurring to our Remembrance, that to love one another, as we love our own selves, is to fulfil the *Royal Law*, *Jam. 2. 8.* If *Jesus Christ* is a *Royal Saviour*, and if his *Law* is a *Royal Law*, then all true *Christians* must needs be *Royalists*; that is, obedient to the *Precepts of Christ* their *King*.

*Ep. 4. 3.*

*1 Cor. 12. 15.*

\* *Vers. 17.*

*1 Vers. 25.*

*Phil. 4. 8.*

*Chap. 2. v. 1.*

\* *1 Thel. 5. 23.*

*sect. 13.* For as *subjects* to their *Sovereign*, so are *Christians* bound up to the *law of Christ*. And as little let us forget that other saying of *St. Paul*. that by *one Spirit* we are all baptized into *one Body*; whether *Jewes*, or *Gentiles*, bond or free, of different *Countreys*, or of the same, we have been all made to drink into *one Spirit* \*. We are the *Body of Christ*, and members in particular, || Let there be no *Schism* in the *Body*. But whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good Report; if there be any vertue, if there be any praise, if there be any consolation in *Christ*, if any comfort of love, if any fellowship of the *Spirit*, if any *Bowels and Mercies*, let us resolve, at least to meditate, and to Think on these things. And the very *God of Peace* sanctifie us wholly; that the whole of each of us, both body, soul, and spirit, may be kept blameless unto the coming of our Lord *Jesus Christ*.

Now

Now unto him who is able to keep us from falling, and Jude 24. to raise us when we are down, and to present us being risen, before the presence of his Glory, with exceeding Joy, To the only wise God our Saviour, even to God the Father, who hath created us in love by his mighty power; to God the Son, who hath redeemed us in love by his precious Blood; to God the Holy-Ghost, who hath prepared us in love by his sanctifying Grace, and thereby given us a Pledge of our future Glory; to the holy, individual, and Glorious Trinity, three Persons and one God, be ascribed by us, and by all the world,

Blessing, and Glory, and Honour, and Power. Rev. 5. 12, 13. and Wisdom, and Thanksgiving, from this day forwards for evermore.

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T H E E N D .

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ERRATA'S, of the Signal Diagnostick.

Page 86. line 29. read, Jer. 23. 26. Pag. 76. line 11.  
read, Beßaius. Pag. 111. line 3. in marg. read, aq̄vau.

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